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The Rev. Lucy Austin

On the other side of the pulpit

Susan J. Orcutt
Co-Editor

Lucy Austin took a swallow from her soda, lit a cigarette and leaned back in her chair.

"I am not a person who is tied to a set of religious beliefs," she said. "To me, Christianity is a way of living, based upon models available through Scripture. These models are in touch with people, people with a sense of roots.

"I'd probably get kicked out if some people heard me say this, but what's important is how you live your life and where you find your sustenance. I would never discount any other religion because of this."

Lucy Austin is an ordained United Methodist minister.

Most people are usually surprised to find that out, the Rev. Austin said, but different age groups react in different ways.

"Younger people react with delight and pleasure—it brings a sparkle to their eyes. And really older women are quite warm and loving and teary. But middle-aged people, from 40-60, don't seem to want to handle it. They seem much more conventional and less open."

She decided to enter seminary at the end of her junior year at Southern Methodist University for several reasons.

"I was intensely involved with the civil rights movement, and many of the other students involved were seminary students."

But aside from the social issue, "it was a personal kind of issue. I wanted a religion I could call my own. I went to seminary to explore that, too."

At first, she received little encouragement from her professors. I did get encouragement from a couple, but most said, 'You're flippantish, you're not serious'."

That did not stop her, and she applied to Yale Divinity School in 1966 and was immediately accepted. Out of 400 students in Yale's graduate divinity program, she was one of 25 women.

"Boy, it was heavy. The first year there, everyone dressed for dinner and the men stood up when a woman would come to the table." There was a strict dress code and women could not wear slacks, except on Saturday.

Tight rules and formal manners were not the only problems she encountered.

"Once, a man told me at dinner that he did not like to be in a class with women because they lowered the standard, when in fact the women did better than the men."

A group of male friends once organized a course on New Left politics, which she joined. Then she found out from someone else that they did not want her in the class because "they wanted to get together and drink beer and they were afraid I'd inhibit their conversation."

These men then wondered why "'Lucy didn't speak up in class.' It was difficult being the only woman in the class—especially when I knew they didn't want me there."

One thing helpful during her years at Yale was having all the women divinity students in the same dormitory, giving them a sense of identity and closeness.

"Also, (at divinity school) time is allowed for personal development," she said. "If you were having a personal crisis, that was taken into consideration by your professors—they'd understand late papers and missed exams." That helped to handle the heavy work load.

She does not look like what many would imagine a female minister to be. She is small, with dark hair and a youthful face. She wears her "grubbies"—jeans and pullovers—a lot, but says she doesn't want to hide "whatever 'sexiness' I might have."

"The first Methodist women ministers, back in the forties, were hard. They had fought incredible battles and the scars showed. It was easier for me, and I want to be female. I don't want to seem asexual."

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Surviving College Pressures

Judy Quigley

Editors' note—This is the first in a series of columns devoted to helping people understand and confront those normal (or not-so-normal) events that occur in everyday life.

We've all had to deal with the pressures of being college students. Sometimes it's a paper, a professor, a roommate or John. And sometimes we can't put our finger on just what the problem is.

Stress is nothing new to college students. But we know surprisingly little about the pressures we share. And we know even less about how to cope with them.

College is especially difficult because we are subjected to pressures in every aspect of our lives—academic, social and personal. The adjustments are extraordinarily hard to make.

The separation from the family is one of the most devastating experiences a student faces. Freshmen coming to college leave the traditionally dependent relationship with their families and must, in a sense, begin all over to become individuals—outside the family's conception or protection. The search for individual identity is extraordinarily difficult. There can be a strong sense of loneliness and insecurity while coming to terms with yourself as an independent person.

When women feel that they are losing some of the security, or that they are not able to make the adjustment to new relationships and roles in addition to academic demands, they may tend to seek the security of home. One of the symptoms of this can be the desire to go home every weekend—to "leave the location of the stress." Going home means returning to the family and high school friends where one is certain of her role expectations. The establishment of a boyfriend "in another town" can also be a signal of this insecurity. Having a boyfriend in another place helps relieve tension women feel when they lose not only their immediate family security, but are also faced with finding relationships outside the familiar context of their high school experience.

The fact that many women *do* refer to the "guy back home" also points out another way of dealing with a new identity. One of the hardest things that women face when they come to college is coming to terms with a sexual identity. Having a "guy back home" removes them from the immediate pressures of the situation. In college, women face the possibility of dealing with their ability in an intimate relationship that has sexual aspects, and their own performance in that relationship. With so much emphasis on sex and the prevalent attitude that a woman without a "sexual identity" is old-fashioned or "unliberated," the pressure to come to some kind of understanding about one's identity—both sexual and personal—is tremendous.

In addition to the personal and social pressures thrown at students, there are also the academic pressures. One of the greatest problems college students encounter is the recognition of their own ability to perform. There is a great deal of anxiety over the ability to meet the demands of college courses and perform at the college level—"Am I in over my head?" The inability to finish a paper can lead to anxiety and depression, but the student is often unaware of the connection to more *generalized* feelings of inadequacy. The paper becomes a symbol.

The symptom of these feelings of inadequacy can be described as the "Apathy Syndrome," or "Sophomore Slump." An attitude of indifference, laziness, dullness and lessened emotional stability is not uncommon at some point in your college career when you are going through these times of uncertainty over your performance.

The real issue here is not the actual assignment at all—the real issue is the ability to have goals that are attainable and realistic,

and keeping these goals in mind at all times to help to direct your abilities.

For students who have confidence in their ability to do college level work, there is still the pressure of deciding where to go *after* college. The choice of a career can be one of the most difficult decisions we ever make. Women no longer assume that they will marry right out of college and cook and care for children for the rest of their lives. Career becomes a very real problem. Yet the pressure may not be recognized for what it actually is. The anxiety over a career can be suppressed until the student feels a generalized dissatisfaction with "school." Many students drop out of school for a while—a year, a semester, sometimes a long weekend. Not only does this repeat the pattern of removal from the location of the stress, but also postpones the need to make a final decision. The popular idea of "taking a year off" can be an example of people seeking to put off that important decision.

Constant escapism is a real sign of stress. Whether the cause of the stress is recognized or not, the symptoms appear. The desire for a year off, to go home every weekend, to have a guy-back-home, the need to sleep all the time or to seek escape through drugs and alcohol are all signals of an unrecognized anxiety.

We all experience some of these pressures; how can we deal with them? The first step is acknowledging the real source of the anxieties. Once you have established the real cause of the problem, you are already better able to handle it. Developing clear, attainable goals helps to establish self-confidence and a sense of fulfillment. The solution to coping with these pressures originates in coming to terms with yourself—your own ability and your own identity. It's hard, and it takes time. But none of us is alone in experiencing these very real stresses, and by recognizing that fact we can all come out alright.

Thanks to Dr. Liptzin of the Student Mental Health Services for his help in preparing this article.



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AWS news

Nancy Oliver

A booklet on rape in the Chapel Hill area, "Women's Festival" and lobbying for the Equal Rights Amendment are among the activities scheduled for the fall semester by the Association for Women Students (AWS), according to Chairperson Sallie Shuping.

"Our main purpose in the booklet is to increase the students' awareness about rape on campus," Shuping said.

"We wanted to make people aware that Chapel Hill is not a haven of goodness. People can be raped anytime or anywhere.

"We want people to not feel that they are alone if they are raped. We also want them to know what to expect," she said.

The 16-20 page booklet will be entitled "Rape Crisis Handbook."

A rape map, showing areas in Chapel Hill where rapes and attempted rapes have occurred, is featured in the booklet. Statistics of simple assault, assault on a female, attempted rapes and rapes in the Chapel Hill area are also charted.

The booklet includes a section on the measures to take after rape and the legal processes involved in North Carolina rape cases, as well as a section on homosexual rape.

"Women's Festival II" is another project that will take place last week in January.

A main speaker will highlight the week's activities, which will include films by and about women, art exhibits and workshops.

AWS is also researching the feasibility of an escort service on campus and is seeking alternatives to an all male escort system.

AWS is also lobbying for passage of the Equal Rights Amendment.

"AWS should be the focal point of representing women on campus," Shuping said.

Triangle Area

Lesbian Feminists

Triangle Area Lesbian Feminists (TALF) is an organization of approximately fifty women from the Durham-Chapel Hill-Raleigh area. TALF began in the fall of 1974 as an outgrowth of the Duke Gay Alliance's Lesbian Rap Group. Many of the women now in TALF participated in the Rap Group, which served as both a support group and a consciousness-raising group.

Gradually the members of the Rap Group came to see that the Group also had potential for serious political activity, and changed its name to TALF. Now the group is trying to decide what projects should be undertaken in light of lesbian feminist politics.

All the women in TALF share certain lesbian feminist values. But in spite of these basic values, TALF is a varied group and serves many needs for lesbians in the Triangle area.

TALF meets for a potluck supper and business meeting on the first Saturday of each month at the Central YWCA in Durham. For more information or for rides, call Susan J. (942-7098) or Susan B. (967-3393) in Chapel Hill.

Austin

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As for the feminist movement, she said, "I almost hold racism as a higher issue, and so I come at it (feminism) from that direction. I've had a lot of training in anti-racism movements.

"I consider myself a feminist—I concentrate on the language in the liturgy that is sexist and confront male ministers with it.

"But I must confess to having difficulty in dealing with very angry women. I've become much more tolerant lately, and I wish that for other women, too."

Besides being part-time chaplain at the Wesley Foundation where she preaches, the Rev. Austin has tried to create what she calls "support groups" for women.

"Women can really help each other out a lot—get each other out of habits such as flirtatious ways and non-verbal cues that make us appear helpless to men."

This fall she organized two such groups—one for men and one for women. There was so little response for the women's group that she abandoned the project.

"I find that at the Wesley Foundation there are very few women concerned with feminist issues, and those that are, are juniors and seniors. I'm concerned about that, but maybe that's only the type of woman that I see."

Being one of a rare breed does have its advantages and its drawbacks. Because there are so few women clergy (there are only three in campus ministry in the state), "people ask me to be a part of things that need a woman's perspective—you get to do more," she said.

On the other hand, "you don't have that much support. You don't get to meet many female ministers, and since everyone's the only one in an area, we must make a special effort to get together."

Female ministers also have a hard time with their male colleagues sometimes, she said.

"You get the garbage work dumped on you, and often can't lash out as you would like. I have found anger sometimes to be counter-productive."

Male ministers write to "Ms. Lucy Austin" instead of "The Rev." "I appreciate it when people recognize my title, even though I prefer to be called just Lucy."

The Rev. Austin is 33 and single. Marriage?

"I have not closed it out. I have postponed it to establish my profession. My work has taken a lot of energy and I haven't had much energy to devote to my social life.

"I like what I've done, I'm pleased with my living and I'm very happy.

"But I'm very into growth and change and development. It's tough to find men that are willing to grow and develop continually. It seems to me that as most men get older their love of change and growth diminishes.

"That's okay though. It's not necessary to have marriage to have closeness, warmth, and love."



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Opportunities (finally!) abound

Kathy Nixon

In the past, women at UNC have been pushed into the background or forgotten when it came to athletics. But this year Carolina coeds have a greater opportunity to participate in a wider variety of sports because of expanded programs in women's varsity athletics, intramurals and club sports.

Approximately 165 to 185 women participate in the varsity program, which has expanded to 11 varsity sports this year. Track and field, softball and cross country have been added to the already established programs of field hockey, volleyball, tennis, golf, fencing, gymnastics, swimming and basketball. The department also has junior varsity teams in basketball and tennis.

UNC is a charter member of the Association of Intercollegiate Athletics for Women, which states that women must be full-time undergraduates to participate in varsity sports. Transfers are immediately eligible to play.

Varsity teams are selected by tryouts. Frances Hogan, Director of Athletics for Women, says students are encouraged to try-out for sports they are interested in playing. Many women are,



interested in playing a sport but don't try out because they think the team is too good for them to make, she said. "We try to discourage that as much as possible. They'll never know unless they try."

The varsity program gets underway early in the fall semester. All women's varsity sports have already held organizational meetings; many have held tryouts and some have even begun play.

According to Hogan, teams are always looking for managers, statisticians and timekeepers. She encourages anyone interested in the women's varsity program to stop by her office or call the secretary at 933-2261.

The intramural program, under new director Ben McGuire, is not only expanding but is also changing some of its policies to help equalize the programs for the sexes more, according to Marybell Avery, assistant director of the program.

The changes made in the women's program are also an attempt to increase participation. One such change is the structuring of blue and white leagues. The blue league is for highly skilled and competitive players. The white league is for recreation, for women who have just begun a sport, or want to practice for their physical education classes.

The teams are organized in terms of residence hall, sorority and off campus. Women who live off campus and want to participate in intramurals can either organize teams themselves or complete a form at the intramural office which the staff will use to



organize new teams.

Women can participate in the women, co-recreation and the all-campus divisions. The activities for the women's division, which had nearly 3,500 participants last year, are: tag football, tennis singles, track, volleyball, swimming, tennis doubles, basketball, table tennis, badminton singles, softball, badminton doubles and bowling. The softball division will be divided into slow pitch and fast pitch, with the hope that more women will choose to play since slow pitch requires less highly skilled players.

The all-campus events of racquetball, handball, swimming, squash, fencing, soccer and golf will be joined by four new activities: a turkey trot, wrist wrestling, a century club and noon-time volleyball. The turkey trot is a pre-Thanksgiving cross-country race of about one and one-half to two miles. A live turkey will be awarded to the first finisher in each of four divisions. The wrist wrestling competition will be held in a local tavern with prizes being awarded the various weight class champions for men and women. The century club is a fitness club for jogging and swimming, and noon-time volleyball will be played on Monday, Wednesday and Friday.

New additions have also been made in the co-recreation activities. Co-rec volleyball, Carolina football, innertube water polo and frisbee football will join the line-up of tag football, bowling, volleyball, water polo, table tennis, badminton, racquetball and tennis.

Women staff and faculty members, who have been left out in the past, will have a chance to participate in a program called F

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Sororities offer opportunities

Sally Stewart
&
Martha Loftin

Sororities play an important part in the lives of over 800 women at UNC. Although sororities participate in many similar activities, there are differences which make each of them unique. What are these differences? They are not always obvious to non-members, but leaders in each sorority are eager to explain, and their comments about their sororities follow.

ALPHA CHI OMEGA

Started on February 14th, 1976, A Chi O is Carolina's newest sorority. Despite this short existence, there are sixty-seven members (thirty-one are pledges from this fall's rush). The members are anxiously awaiting the completion of their house being built on Rosemary Street. The sorority includes a few Morehead scholars, band members, girls on the swim, tennis and field hockey teams and even girls on Student Union committees. The members serve as a "Welcome Wagon" for parents and children at Duke Hospital's Cystic Fibrosis Clinic.

ALPHA DELTA PI

Since it was founded in Macon, Georgia, this sorority is very popular in the South. The ADPi's have been at Chapel Hill since 1939. The Carolina chapter has about 100 members (including the largest pledge class of this fall's rush—47 new girls). Their traditional philanthropy is disadvantaged children. They give parties and help entertain the crippled and the underprivileged. Participation in campus activities includes intramurals, Greek week and Derby week. The members feel they have a "really fun and enjoyable group of girls."

ALPHA KAPPA ALPHA

This predominantly black sorority has 20 girls in it. They are a service-oriented group, sharing in many national projects. These include opening a Tuskegee Christmas Gift Shop, contributing to the NAACP and to sickle-cell anemia victims and giving Halloween parties for disadvantaged children. Their rush program differs from that of the white sororities: after formal rush is over, interested girls submit letters to AKA officers. The officers set up personal interviews with these girls and then vote on who could offer the most to their group. The AKA's have a sweetheart fraternity, the Kappa Alpha Psis, and also a brother Fraternity, the Phas.

CHI OMEGA

Susie Marlette, president of Chi Omega, said there are presently 98 people in her house. This chapter has been established on the UNC campus for 55 years. Their pledge class is involved in a community project at the moment; the house as a whole also channels their efforts into one main project. Members of Chi Omega work with the Blood Assurance Program and are active in PO projects on campus. They take part in intramurals and other social functions. The Chi O's have the most improved grade point average this year; their house average is a 2.757.

DELTA DELTA DELTA

Treasurer Tricia Anthony of the Tri Delta house said that there are 100 girls in her house. Their national philanthropy is scholarship; they give one scholarship a year to a person on campus. Every December they hold a "Sleighbell Day" to raise money for children's Cancer Research. This past Lent season they gave up eating desserts and gave the money saved to World Hunger. The Tri-Delts also sent funds to Guatemala, after hearing about the recent crisis. The house grade point average is a 2.9.

DELTA SIGMA THETA

Natalear Collins of the Deltas said that this sorority is also predominantly black. She noted that there are 18 women in this group, 14 Seniors having just graduated. Their rush schedule is also quite different from other sororities'; their formal rush covers a longer period of time. The members send invitations to interested rising sophomores, although anyone is welcome. They do not have a house because the chapter was formed in the summer of 1973, so they meet in the Union or in a member's apartment. The Deltas are primarily a public service sorority; their chief task is supporting an underprivileged family. The girls also work with Birthchoice and mentally retarded children.

KAPPA ALPHA THETA

Kappa Alpha Theta has been at UNC for 10 years. Of their 64 members, 31 are pledges. The group actively takes part in intramurals, and they have won the Sorority Cup for three consecutive years. The girls are involved in several outside areas, among these are choir, resident advisers and Crew Club participants. Their interest in academic activities is evident: their president is a Phi Beta Kappa and they won the Sorority Scholarship Cup last year. In the community, they help at Day Care Centers, nursing homes and collect for the Heart Fund. Mixers and parties are held, but they are not a weekly activity. There are over twenty out-of-state students in this sorority.

KAPPA DELTA

The KD's are celebrating their 25th year at UNC. There are 99 members (31 are pledges). These girls are a close group; already this year, 85 of them got together for a beach weekend. They participate in most intramural and campus activities. Within the community, they work with retarded adults and handicapped children. They throw three big dances a year including a formal, as well as big dinners and parties at Christmas and Thanksgiving.

KAPPA KAPPA GAMMA

This house has been on campus since 1958. President Dorothea Lowendick said there are 108 girls in the sorority. Their national philanthropy is scholarship; they choose one recipient each year. Last year the Kappas sponsored a Dance-A-Thon and gave the funds raised to Multiple Sclerosis. The girls are also affiliated with the Inter-Church Council. Intramurals are not stressed as such but there are a great many individual sports women from such activities as tennis, golf and lacrosse. Their house average, a 3.0, is the highest house average of the year.

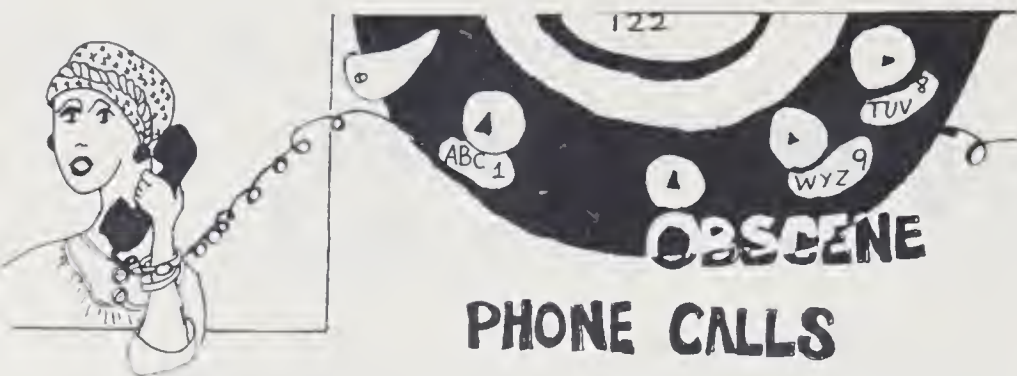
PI BETA PHI

The Pi Phi's were one of the first sororities at UNC. They are big in the South with only a few chapters in the North. They have a total of 89 girls with 32 of them residing in the house. Their activities include donating blood for the Blood Assurance program and work at rest homes. At Christmas they play Santa Claus for a needy family in Chapel Hill. The International Bazaar is one of their favorite campus activities. The Pi Phi's stress sports; they claim seven or eight tennis team members along with hockey and track team members.

PHI MU

Pat Britton said that there are 103 girls in Phi Mu's. This house has been on the UNC campus since 1964. Their philanthropy is giving relief to a dry-dock ship, the USS Hope. The Phi Mu's participate in community projects and send money to charities as the need arises. The girls are all involved in a variety of extracurricular activities. The house tries to keep a good balance between community activities and social functions.

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Nancy Hartis

It was 1 a.m. when Marion, asleep in her room at Granville Towers, was jolted awake by the ringing telephone. Wondering who would be calling at such an hour, she climbed out of bed, shuffled across her room and picked up the receiver.

She mumbled a groggy "Hello" and waited for an answer but all she heard was indecipherable mumbling. She asked the caller to say that again, please.

What she heard frightened and revolted her.

A young-sounding man on the other end had asked her, in grossly obscene terms, if she would be interested in having oral sex with him.

Within the next month and a half, Marion received three more calls from the same man, who had begun asking for her by name. Marion, by now unafraid but rather disgusted, never once reported the calls and finally, they stopped.

Bob, a disc jockey in the Triangle area, receives obscene phone calls with clockwork regularity. Women and men of all ages have asked him, during his five years in radio, to have sex with him in every way possible. He accepts it as an occupational hazard and puts them off as politely as possible.

"I'm their friend through radio," he said, "and I guess they want to get to know me." Bob estimated he gets about three or four such calls a week, which amounts to about 200 calls a year. Never has he reported the calls to the authorities.

Bob and Marion's reluctance to take action is typical. A spokesman for the Chapel Hill Telephone Company, Barry Roberson, estimated that the company receives only about 25 obscenity complaints a year. Lt. H. Lucas Lloyd of the Chapel Hill Police Department estimated only three to five obscene phone call reports a month.

Obviously, obscene phone calls are being made in Chapel Hill, but they appear to be the most under-reported crimes on the books.

An explanation for this lackadaisical attitude might be that it's hard to catch the culprits. Once the call has occurred and both parties have hung up, the victim has quite a task before them if they want justice done.

According to both Roberson and Lucas, the police should be called first and the crime reported. The victim should then contact the phone company and have a tracing device wired to his or her phone. (This is done free of charge.) When the offending call recurs, the victim should keep the caller on the phone for at least two minutes. Then, leaving the phone off the hook, he or she should call the phone company from another telephone and report the incident so the caller can be traced.

This is only a beginning. If the caller is successfully traced and identified, he must be charged and tried. Chances are slim, however, that the process will get that far. As Lt. Lloyd said, "Very few [are caught or prosecuted] because it's a ticklish situation. If you traced the call to a house where, say, five or six people lived, then what would you do?"

Lloyd suggested victims hang up on the offending caller and "if they keep calling back, then get the phone company to put a trace on your phone."

Another problem with obscene phone calls is the confusion surrounding the definition of 'obscene' plus the fact that it is a witnessless crime. Neither the phone company, nor the police, nor the district courts specify what constitutes an obscene phone call.

"If one of our customers says they have had an obscene phone call, we can only take their word for it. We believe them. As far as I know, the law doesn't define 'obscene'," Roberson said.

Harry L. Derr, chief court counselor for Orange, Chatham and Alamance County, said, "The distinction between a harassing or threatening phone call and an obscene one is made by the arresting officer." But according to Lloyd, "The victim tells his story to the officer and we accept his word." When asked how he would define obscene, he answered, "I would say any sexual-type connotation or threatening type call."

Trying to classify 'obscene' becomes even more complicated when one considers the 'soft' type obscene caller. This type may never say any four letter words or make threats, but at the same time, he makes suggestive comments that are just as unnerving to the unsuspecting victim.

Such was the case with Margaret, an off-campus student, last summer in Chapel Hill. Around 2:30 a.m., a man called her who sounded like her boyfriend, Bill. The man said he was calling because he "had a bad dream." After talking to him for about 10 minutes, Margaret realized it was not her boyfriend at all and hung up.

"He said 'I wish you were here. I want to kiss you all over your body,'" she said. "He was breathing heavily and sounded very lonely and depressed. Later, I got really scared because I had talked with this guy intimately—he sounded like Bill—so I called the police."

When the police arrived, they told Margaret, "It happened a lot and that the guy was probably harmless and there wasn't much the police could do unless there was a tracer."

The calls continued for almost two months with the caller asking for Margaret by name. Eventually, a trace was connected to her phone but the calls stopped immediately after it was installed.

Many of the area's crisis services and switchboards fall victim to the type described above, as well as the genuinely obscene types. A spokesman for a Chapel Hill counseling service reported "Sure, we've had obscene callers. They're usually male callers who say they have a sexual problem, then once they get someone to listen, they start in with you . . . once or twice a year, we'll get a rash of them."

Obscene calls are curious things but obscene phone callers themselves are a curious lot. Each one has a different reason for what he does and each has his (or her) own individual style.

"It's true there's no such thing as a typical obscene phone caller, but there are some general 'types' around," said Dr. Bruce A. Baldwin, staff psychologist at the Orange-Person-Chatham Mental Health Clinic. Baldwin has worked with obscene phone callers and their victims at the clinic.

"There's one type," he said, "that is usually a man—I'd say most obscene phone calls are made by men to women—and his object is to obtain a description of the woman he's talking to—what she's wearing, what she looks like, what her underwear looks like, etc."

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'Kitchen Wenches'

Waitresses deserve respect

Susan Cranford

Red-haired Nancy, a senior at UNC, works the "bar-shift," 1 p.m. - 5 a.m., at a local all-night restaurant.

For the most part, she likes her job. But the problems she faces as a waitress are different from those faced by women in other jobs.

"I feel like I'm being treated like a whore by some customers. They act like just because I'm a waitress and I'm serving them, I don't deserve the respect I'd get if I were someone they met somewhere else."

"I've had men ask me if they can put the tip down my shirt," she said.

Others give vulgar answers when she asks them what they want to eat or drink.

Blonde, buxom Cathy works nights as a cocktail waitress in Durham.

"The guys get drunk and it's not just a pinch—you literally get grabbed just trying to walk by," Cathy said. "You get to the point where you really dislike males, because all they ever care about is your body."

Pinchings and "What are you doing after work?" attitudes are common in many different kinds of restaurants, from the fanciest in town to the truck-stops. Most waitresses agree that the situation is worst where customers are likely to be drunk.

The myth of the "dirty old man" doesn't appear to hold up, however.

Curly-haired Laura, who has waitressed for four months at a new restaurant in Chapel Hill, feels it is actually just the opposite.

"It's usually young kids, the kind of red-neck types, who are most obnoxious," she said. "I don't even think they're in college."

Nancy has problems with a different kind of customer. "Usually the groups of fraternity guys that get drunk at nearby bars and come in here are worst," she said. "The older men have more respect for women."

Cathy's main gripe is with truck drivers. "We're right there by 85 and a lot of them come in."

"The worst thing about truckers is they're always offering us money," Cathy said. "They stay at a nearby motel and act like we're the local whores. You really get sick of it."

What causes men to treat waitresses this way?

Some waitresses take a historic viewpoint. "I think it might stem from medieval times and the idea of serving wenches," Nancy said.

Others feel it's the waitress's fault. "A lot of it depends on our approach to the customer as to how he treats you," said Margaret, who waitressed in Chapel Hill this summer.

"You can lure your customers to where they might pinch you, or you can just be friendly. I've never had any real problem."

"I don't know what it is," Cathy said. "You can have some really nice customers come in who you can kid around with and they'll still be okay. Then you'll have the others who just can't control themselves—they aren't satisfied with just talking. They've got to be all over you."

But waitressing has its good side too.

"I've had customers send me roses to apologize for offending me," Nancy said.

"And people have told me they come in to see my smiling face," she added. "That makes it all worthwhile."



Cathy likes the companionship. "The girls that I work with are really fantastic," she said. "We kind of stick together."

Some of the bosses make the work more pleasant by taking up for their waitresses.

"I think the girls have rights too . . . rights to privacy for example," said Roy Piscatello, a local restaurant owner. "It's always been my feeling that if a man comes in here who can't act like a gentleman then he has no business in my restaurant."

Unfortunately, not all managers take up for their waitresses this way.

Several local restaurants make their employees "dress the part," as one waitress put it. Short red aprons over black turtle-neck shirts and tights are Laura's nightly attire, while Cathy must wear hose, short black hot-pants, and vests with no blouse underneath.

"It's not bad when you're standing up, but you have to lean over so much as a waitress," Cathy complained. "Those vests are really skimpy; they don't leave much to the imagination."

The manager of one of Chapel Hill's fanciest restaurants has even gone so far as to instruct his girls not to discourage men from making passes at them.

A brown-eyed New Yorker, Michelle worked at his restaurant for several months. She said his laissez-faire attitude only made matters worse.

"The men who came in there knew they could get away with anything," she said. "It got really bad, so I left. I just couldn't take it anymore."

"It's a hard job, and at certain points you really do have to put up with a lot," Laura agreed.

"Waitresses as a group have to compromise their self-respect," Nancy adds. "You just don't want to be outlandishly rude to your customers, no matter what they say."

"I often think about quitting in the middle of a busy Saturday night," Cathy said. "The guys get so bad . . . a lot of girls that used to work there just walked out on bad weekends. You just get so tired of it after a while."

"I've thought about quitting, but I need the money," Laura sighed. "Sometimes you have to sit there and think, is it really worth it? But I guess you feel that way with any job."

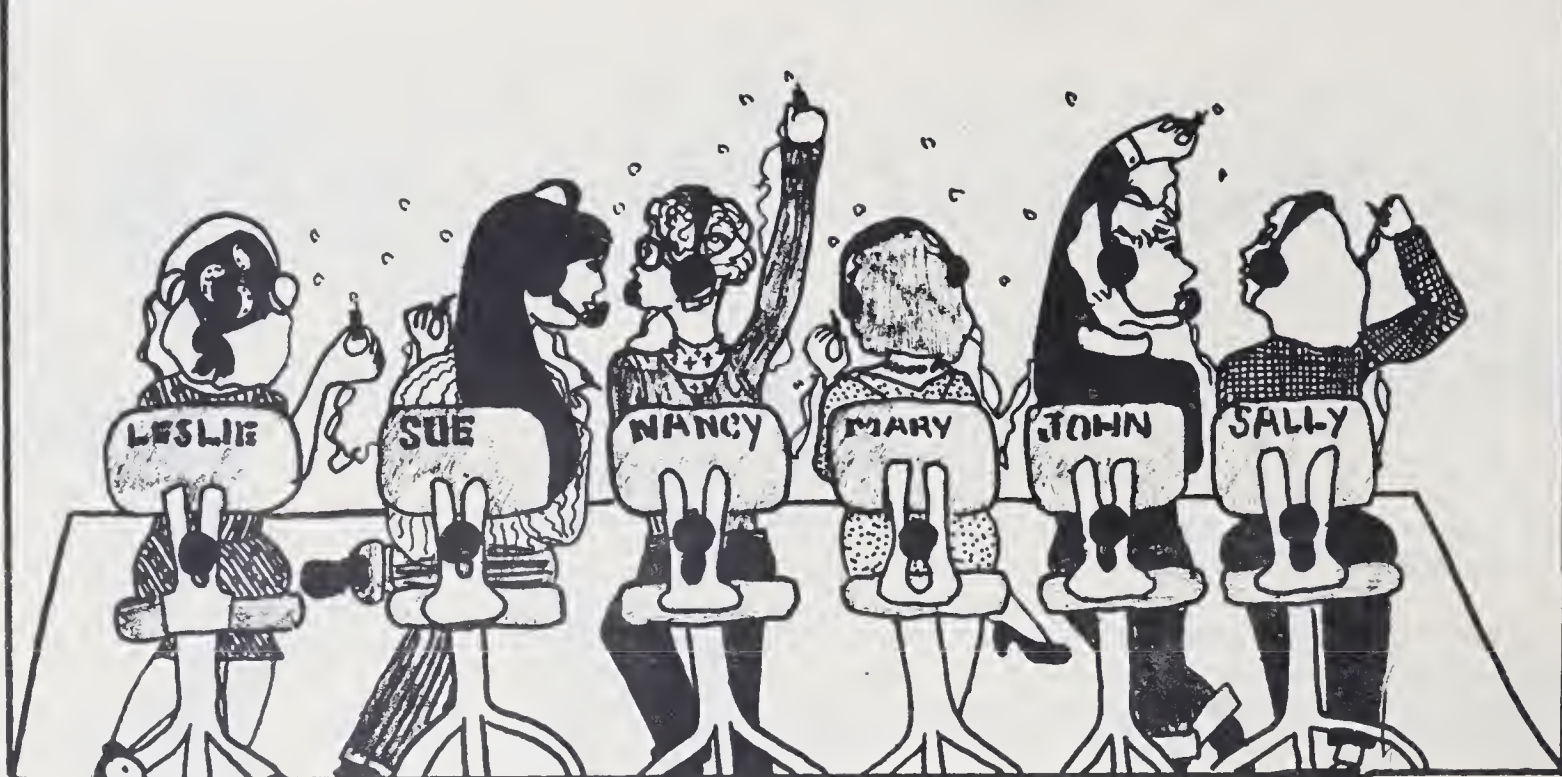
So what is the answer for the modern working waitress?

More managers like Roy Piscatello who are willing to stand up for their employees even if it might mean losing a customer? That would certainly help.

How about putting an end to uniforms which lead customers to assume a certain "availability" which may not be the case? No doubt this would be a step in the right direction too.

But the real solution is not likely to come about until customers begin to treat waitresses like what they are—self-respecting women whose job is to serve food.

And nothing else.



A (Wo)man's Work...?

Janice Kizziah

In recent years occupations traditionally labeled "for men only" or "for women only" have become virtually nonexistent. Largely because of equal opportunity provisions, employers can no longer discriminate against a person on the basis of his or her sex.

As a result more men and women are now taking jobs in fields traditionally dominated by the opposite sex. Female truck drivers, construction workers and senators are no longer a novelty. Men have taken advantage of the role switching too, filling positions as telephone operators, secretaries and nurses.

One such man is Kevin O'Donnell, who works part-time as an operator for the Chapel Hill Telephone Company. A junior accounting major at Carolina, O'Donnell is the only male operator now working for the Chapel Hill system, although he is not the first. O'Donnell said he was hired immediately when he applied for the job.

Although O'Donnell was apprehensive initially about being the only male working at the telephone office, he soon found that he was treated the same as the female employees. He has worked at the telephone company for one month, and during that time he says that no callers have shown surprise at hearing his male voice. He said, "I think people have adjusted to the fact that men can be telephone operators."

On the other hand, elementary librarian James Mathis has often been criticized because of his job. Mathis has been a librarian for nineteen years, and he said that the sex-based prejudice from the public is not as strong as it used to be, although it still exists to some degree.

Mathis recalled that shortly after his graduation from Florida State University five principals interviewed him for jobs. Although he had the highest recommendations, the principals refused him because of his sex. "At that time they thought an elementary school librarian had to be a woman," he said, "because the only male librarians were in public libraries and universities."

Mathis served as librarian for an elementary school in Orange County in Florida before he came to Chapel Hill. He said that he was the only man in the entire school system except for the principals during the early part of his career. At that time Mathis received most of the criticism from the adults in the community. "If I told someone I was a librarian I could see them physically draw away from me," he said.

Mathis became interested in the field because his high school librarian was inadequate. "I knew I could do a better job than she did," he explained. He said he knew the field was dominated by women but added, "I knew I could hold my own with women when I entered the field."

In the four years that he has worked at Frank Porter Graham Elementary School, Mathis said he has never noticed any prejudice against him because he is a man. But Mathis is no longer the only man in the school. There are two other male employees at Frank Porter Graham, both part-time teachers, and Mathis admitted that the other men do make him feel more at ease.

The children at the elementary school never seem to mind that their librarian is a man. "They just treat me like another person," he said. Mathis likes his job and feels that he helps the children. And he says that helping children is much more important than worrying about the fact that women traditionally hold his job.

Greg Johnson, a nurse at North Carolina Memorial Hospital in Chapel Hill, also entered a woman's field at a time when it was not popular for men to do so. He began nursing in 1962 after graduation from the Charlotte Memorial Hospital.

Johnson became interested in nursing largely because he had family members who were nurses. But he said another major factor in influencing his decision was that he knew another male nurse. "Having this man as a role model helped me accept my career choice," he said.

In 1962 only two of the 32 nursing schools in North Carolina would accept men, according to Johnson. But even though the institutions were prejudiced against men, the patients were not, he explained. He said, "In my experience, the patients' adjustment to me as a male nurse has been rapid." But he added, "Many people still have an initial curiosity of male nurses if they have never worked with a man before. It's the same kind of curiosity they would have for a female carpenter, for example."

Johnson said of his minority role, "In the initial years I thought about it a lot more than it was worth, but in the past eight or nine years I've scarcely thought about it at all." At present Johnson is one of fewer than a dozen male nurses at Memorial Hospital, which staffs 800 in the nursing department.

A ten-year veteran of North Carolina Memorial Hospital, Johnson serves as one of the head nurses in the department of psychiatry. He is often interviewed because he is a male nurse. But Johnson said he feels his sex is insignificant to his job. "It's more exciting for me to think of myself as a head nurse rather than a male nurse," he said.

Please turn to pg. 11

Help is on the way

Ann Kindell

Would you know what to do if you were pregnant, or if you were raped? Where would you go if you wanted to get involved with women's groups or if you wanted to learn a special craft?

Here is a brief rundown of female-oriented health services, groups and interesting places.

- The Student Health Service (SHS) offers UNC women more than the dispensing of cold tablets and allergy shots.
- The Campus Contraceptive Clinic, formerly the Women's Health Clinic, is a weekly two-phase service of the SHS. The first part is held Tuesday nights at 7 p.m. in room 231 of the School of Public Health. It is a coeducational discussion session in which different types of contraception are explained along with how to do a breast examination and the procedure for pelvic examinations. Men are urged to come learn more about the effects of the contraceptives their wives or girlfriends may be using.

The second phase of the clinic is made up of pelvic exams, Pap smears, breast examinations and contraceptive prescription. Appointments for the second phase are made during the educational part.

Appointments usually are made for Tuesday afternoon. Participants can be seen by either Dr. Mary Susan Fulghum, a gynecologist or Ms. Peggy Norton, the family nurse practitioner.

The regular SHS doctors, available on a walk-in basis or by appointment, also do pelvic examinations and can refer patients to the gynecologist in case of a special problem. Appointments and information on the SHS can be obtained by calling the infirmary at 966-2281.

The health fee students pay along with tuition covers all professional services, most laboratory tests and all X-rays done by the SHS. Although pelvic exams and VD tests are free, Pap smears cost \$4 and there is a charge for penicillin shots in VD cases.

The SHS also offers Women's Health and Pregnancy Counseling as a part of the Mental Health Clinic.

- Birthchoice is a pro-life organization staffed by volunteers who help women find alternatives to abortion and offer them encouragement and support.

Long-term counseling also is available, and volunteers can help locate social service agencies that a woman requiring financial or social aid may need.

Birthchoice volunteers staff telephone lines (942-3030) from 8 to 9 p.m. Monday through Friday. An answering service or recording phone is used at other times in order to provide 24-hour service.

- The Rape Crisis Center, located at 408 W. Rosemary St., is affiliated with the National Organization of Women (NOW) and offers help to the rape victim.

Rape Crisis operates a 24-hour switchboard (967-7273) which will take the first name or initial and phone number of the victim, then call a rape counselor.

The counselors, who include trained laymen, social workers and nurses, can help the victim get medical attention if she wants it, or simply provide a shoulder to lean on, according to counselor Paulette Pond.

The counselors can explain emergency room procedure to the rape victim and will help her find out her legal options should

she decide to press charges. "We have a referral list of medical persons, lawyers and psychiatrists," Pond explained.

The counselors can accompany the victim to the emergency room or to court or help with a change in housing, Pond said.

Male counselors are also available for the victim's husband or boyfriend. Confidentiality is assured by the center.

The Association for Women Students (AWS) can provide friendship, develop campus activities, and help increase a woman's political consciousness.

AWS sponsors speakers on women's problems and opportunities and tries to stimulate awareness of what today's woman is doing. To find out more about AWS stop by Suite D in the Student Union, or call 933-2165.

- To help encourage interest in the roles women played in history and their status in society today, special women's courses have been developed by the University.

These courses range from "Women In Antiquity" (Classics 51), to "Women Writers in America, Their Rise and Future" (English 83A), and "History of Women in Western Europe" (History 197).

Along with the rise in the number of women's courses has come the option of forming a major in women's studies through the Office of Experimental and Special Studies.

This is an Interdisciplinary Studies degree that students can design with the help of the current dean of that office, Professor Lewis Lipsitz. The office is located in Room 303B South Building, or you may telephone 933-3772.

- For the politically-oriented woman, these Chapel Hill organizations may be of interest: the Republican Women's Club of Chapel Hill, Democratic Women of Orange County, the local chapter of the National Organization for Women (NOW), League of Women Voters of Chapel Hill, and the Women's International League for Peace and Freedom (WILPF).

- If you are more fascinated by art than politics, you may want to visit Womancraft, 407 W. Franklin St., and A Woman's Place, 110 Henderson St. Both organizations were created especially for the support of arts, crafts and the sharing of knowledge.

Womancraft is a co-operative venture whose main purpose is to provide a market for crafts. Local women members sell their crafts here, often at lower prices than other gift shops in the area.

Workshops and six-eight classes ranging in price from \$15 to \$30 are also offered by Womancraft.

Classes are held once a week (with both day and night classes available) and include such crafts as needlework, weaving, bread-making, knitting, crochet, basket weaving and quilting.

Womancraft is open from 10 a.m. to 6 p.m. every day except Sunday. More information can be obtained by calling 929-8362.

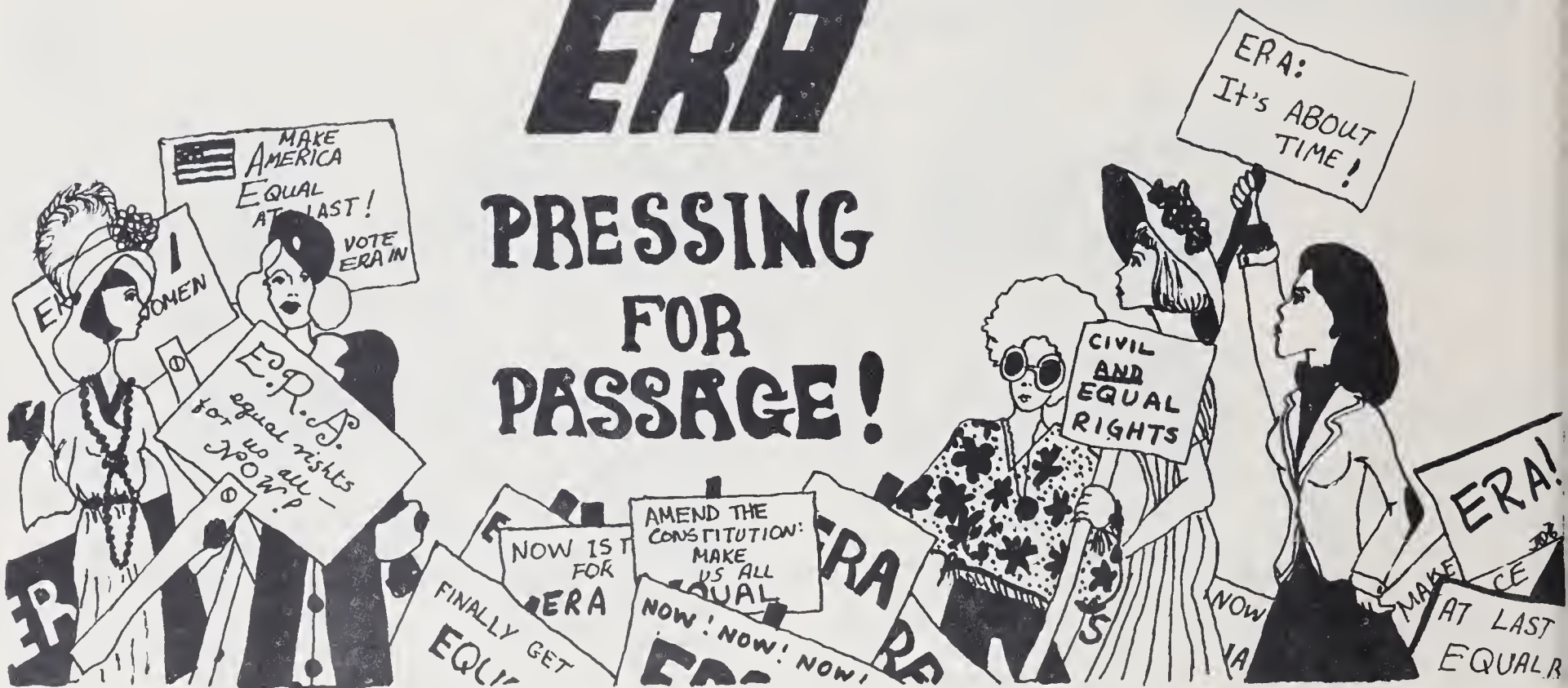
- Another woman's place in Chapel Hill is called just that, A Woman's Place.

In the past, the speciality of this organization has been a weekly "Bag Lunch Relaxer" open to all women and featuring a woman speaker. This is a generally informal discussion session designed to be informative and to help women of all ages get to know each other.

For more information about A Woman's Place, call 967-8006, or go by the Henderson Street location.

ERA

PRESSING FOR PASSAGE!



Lynn Medford

The main section of the ERA, the 27th Amendment, states, "Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex." The remaining sections provide that Congress shall have the power to enforce legislation under the amendment and that it shall take effect two years after ratification to give state law time to comply.

Although the ERA was first introduced in 1923, it was not passed by full Congress until 1972 when the Senate passed it 84-18. The House had given it a 354-23 approval in 1970.

Having passed Congress, the amendment must be ratified by two-thirds of the states by 1979. Thirty-four states have ratified it; four more are needed.

The N.C. General Assembly came within three votes of passing the ERA in 1975. The amendment faces the legislature again this January for the last time, as the General Assembly meets only once every two years.

One of the opponents' primary criticisms of the ERA is that its terms are vague, lending it to changing interpretations by Congress and the courts. "ERA is a blank check on the Constitution," said Dot Slade, the state coordinator for opposition group Stop ERA. "It can be interpreted in almost any way."

But Anneliese Markus-Kennedy of the National Organization for Women said most amendments to the Constitution are vague, particularly those guaranteeing people's rights.

"It's not a law anyway," she said. "It's stating a principle that will underlay laws to be based on it. It's an amendment extending the rights of the Constitution to women as it does to men. The legislature and the courts would have to pass and implement specific laws under it, which is true of every amendment."

Anti-ERA forces also argue that the amendment is superfluous in that laws have already been passed equalizing the status of men and women. Slade cited Title VII of the 1964 Civil Rights Act and the 1972 Equal Employment Opportunity Act, which were aimed at accomplishing equal pay for equal employment.

She admitted that these laws are not always enforced, but added, "We have laws against murder too and we still have murder."

But Kennedy said the equalizing laws can be repealed or not renewed unless constitutionally provided. Under the ERA, laws deemed sexually discriminatory can be tested by the courts.

Opponents argue the ERA will eliminate laws passed to protect women. Slade pointed out that many labor laws were instituted because of physiological differences between the sexes and that whatever laws are unfair could be corrected by single-shot legislation.

Kennedy said, however, that many of the protective laws are used to keep women out of certain jobs. For instance, "women have been kept out of surgery because of the belief they faint at the sight of blood," she said.

"If it's a case of real protection, if a job is breaking down a woman's health, it would break down a man's health, also. ERA would extend the [protective] law to the opposite sex. Job criteria would have to be set by demonstration or something other than sex."

Perhaps the most emotional point raised by persons fighting the ERA is that women will be eligible for the draft. Despite arguments from ERA proponents that Congress has always had the authority to draft women, Slade said if the ERA is ratified, Congress will "no longer be able to refuse to draft women if they draft men, and they'll have to send women into combat if they send men."

Slade said during the Congressional debates on ERA, before passage, bills had been introduced to exempt women from compulsory military service and from combat, but they were voted down, reflecting Congress' reluctance to exempt women.

But Kennedy said that Congress, not the Constitution, has the power over the draft laws. If Congress imposed a draft during wartime, she said, women would be eligible for the same exemptions as men have been in the past, such as for persons needed at home.

In addition to the fear that the ERA could force women into war, anti-ERA forces believe the ERA could force housewives to go to work in order to pay for Social Security. Under the ERA the husband would have to be covered by his wife's Social Security like the wife is covered by his today, Slade said. Having no Social Security pension, housewives would have to work to fund one, she said.

Or, if Social Security were equalized by repealing the requirement that the husband's Social Security cover the wife, Slade said, he would have to pay her for domestic services to provide her with means to build a fund. This would bankrupt many couples, she said.

On the other hand, Kennedy said, as Social Security laws stand now, a woman can collect from her husband's Social Security only if they have been married for 20 years. This means a man can divorce his wife or die before the 20-year period is up and leave her with no coverage even though she performed domestic duties for him. Under the ERA, Kennedy said, the housewife could accrue the benefits regardless of the length of marriage.

Women's Sports

From pg. 4

Friends. The intramural office will assist in organizing teams getting them together for activities at least once a week. Avery noted that there are employment opportunities for men as intramural officials. Interested persons or anyone with questions about the intramural program should call 933-1153 or drop by the Intramural Office at 217 Woollen Gym. "We're always open to suggestions," she said.

Club sports are formed in an attempt to get a sport for all, according to David Royle, president of the UNC Sports Club Council. "We try to provide sports not covered by the varsity or where the varsity only gives a chance to the elite," he said.

The club sports which are offered vary yearly according to interest. Club sports offered this year are: outing, sailing, scuba, football, crew, judo, parachuting, volleyball, shooting, surfing, basketball, ice hockey, karate, rugby and soccer. Table tennis will be added if enough interest is shown.

All club sports are open to women as well as men. "We take anyone of any standard and give them a chance to go out for a sport," said Royle. The aim of the Sports Club Council is to "attract as many people as possible to participate—and the emphasis is on participation," he added.

Club sports get one-third of their funds from the student government. Most clubs charge fees and hold various fund-raising projects to finance the rest of their program. "We raise far, far more than we're given," said Royle. Club sports receive no money from the athletic department but are allowed to use some athletic department facilities.

Royle urges anyone who is interested in forming a new club sport to call 933-1013 or drop by the Sports Club Council office, Room 265, Suite A in the Union, between 11 and 2 Monday through Friday.

Obscene Phone Calls

From pg. 6

According to Baldwin, this type caller wants to create a masturbation fantasy." Baldwin said this is the most typical kind of caller and he will often pick any number out of the phone book to call.

Another type is the guy who calls his own female acquaintances from work or school. "This guy is working around women whom he is attracted to from a distance. He can really be a nuisance," Baldwin stated. "He won't identify himself on the phone and usually disguises his voice."

There's also the 'chronic' caller, whom Baldwin describes as the kind who calls switchboards just to find someone that will talk to him."

Even though obscene phone callers are a unique set, they do share some common problems. They are lonely, depressed, alienated people—more to be pitied than feared. Dr. Baldwin insists they aren't violent or aggressive people, definitely not the type to go out and rape, but they are difficult to reach by therapy.

In most cases, Baldwin says, they are men and women who are insecure about their own masculinity or femininity. They can't face people, which is why they must resort to the telephone. But they are capable of greatly upsetting women who don't understand what they are trying to achieve.

When asked what advice he would give to victims of obscene phone calls, Dr. Baldwin echoed that familiar refrain, "Hang up, hope he doesn't call back and if he does, get a trace."

Sororities

From pg. 5

DELTA ANTHONY HALL

St. A's is a unique organization in several ways. Although officially a fraternity, its membership includes both men and women. The group de-emphasizes the Greek life. One female member said she feels she keeps her individuality as she has many non-Greek friends who are welcome at the house. Thus, St. A's where they have more contact with non-Greeks at UNC than other fraternities have. This group is also a literary association. Their participation in community activities vary from month to month, and they simply choose the organization that seems to need their help at a given time.

TRI SIGMA SIGMA

The Tri-Sigs are a fairly new sorority at UNC since they just started six years ago. 39 of the 50 members live at the house. This sorority attracts girls from out-of-state (over half the members are not from N.C.). Their national philanthropy is the N.C. Memorial Hospital; here the girls are play-therapists for children. This semester they are writing and acting out skits every Tuesday night. Last year they made tape recordings of storybook tales. Tri-Sigs are really popular in the Mid-west but are adding new chapters yearly.

(Wo)man's Work

From pg. 8

Along with male nurses, the North Carolina Memorial Hospital also employs men as nursing assistants. Robert Prayloe, who has been a nursing assistant at Memorial Hospital for 30 years, said he sees his job not in terms of a male or female role, but as "one person helping another."

Prayloe said he became a nursing assistant because he thought it was a good way to do something for people. He said, "It gives me a feeling that I'm really helping."

Prayloe has never received any criticism because of his job. In fact, he said, "Most of the men patients would rather have men for assistants." He said there are things a male assistant can do that a woman can not, such as lifting heavy patients.

Before coming to Memorial Hospital Prayloe worked as a nursing assistant at Walter Reed Army Hospital in Washington, D.C. Prayloe is the only male assistant now working in the clinical research department at Memorial Hospital, but he noted that there are other male assistants throughout the hospital. During his 30 years at Memorial, Prayloe has worked on most of the floors and also in intensive care.

Prayloe said, "All these years I've had no trouble with my job," and he added, "I'm now a senior nurse's aid."

SHE SPEAKS

From the time that SHE first started publication four years ago, we have seen it expand from a newsletter to a full-fledged magazine—a magazine devoted to women and women's activities on and around the Carolina campus. We think it is time to fully explain our purpose.

We believe in women's rights. We believe in making all people aware of how much women can accomplish and have accomplished, in spite of the obstacles that have been present ever since Humankind realized that there are two sexes.

But we hope that through the Women's Movement, the quality of life for everyone—male as well as female—will be improved. We cannot hope to have a healthy society when over half of its population is not assured the same rights and privileges as the other half.

Perhaps when all people realize that they need not totally conform to the roles in which they have been placed, then a freer, more open and happier society will result. When men can cry and not feel any less masculine, when women can be the breadwinners and not feel any less feminine, then and only then will we all be able to realize our own personal potentials as human beings.

In this and future issues of SHE, we hope to make the goals of the Women's Movement more visible on the Carolina campus and in the Chapel Hill community. Through furthering these goals, we feel all humanity can be served.

With this in mind, we'd like to turn our attention to an important piece of legislation—the Equal Rights Amendment.

SHE is the publication of the
Association for Women Students
at the
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at
Chapel Hill.

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The ERA will assure that all legal rights and protections guaranteed to one sex will simply be extended to the other. It will remove discriminatory labor laws from the books. It will make Social Security benefits equal for both men and women. It will make the principles of need and/or capability applicable to both parties in divorce, alimony and child custody cases. It will not make everyone go to the bathroom together or do away with laws against rape, two common misconceptions about the amendment.

We encourage everyone to read and study the facts about the ERA. Learn what it's all about. Only four more states need to ratify the amendment by March 1979 for it to become law. We have North Carolina bring that number down to three.

We hope you have enjoyed this issue of SHE. Even though we've been plagued by financial troubles since last spring, we finally have this issue in your hands. To the many people who worked so hard for us and supported us, thank you.

We will publish five more times this year. One project we are especially excited about is our December issue, in which we will explore all relevant facets of women's sexuality—including lesbianism, orgasm myths, prostitution and masturbation. These topics concern all women and we feel it is time to speak openly about them.

Meanwhile, SHE is still in a monetary crunch. In an effort to alleviate our ever-present financial crisis, we will start selling classified ad space in the magazine. For 10 cents per word, a dollar minimum, any group or individual can communicate with 5,000 people. We hope you will support us in this effort. Come to the AWS office for more information.

Let us know your reactions to SHE—good, bad or indifferent. We encourage you to write to us concerning anything having to do with the magazine, the movement, the weather . . . whatever is on your mind. All letters to the editors should also be turned in to the AWS office in the Student Union.



Betty McCain

Leading the Democrats

Susan Cranford

It was a typical weekend for Betty McCain.

Friday she had a meeting in Chapel Hill, then she drove home to Wilson Friday night. Saturday morning there was a conference in Raleigh, and another one Saturday afternoon in Salisbury. After spending the night in Wilson, she came back to Chapel Hill on Sunday. Another night in Wilson, and she headed back to Raleigh Monday morning for another meeting.

Sound hectic? It is. But for Betty McCain, the newly elected chairman of the North Carolina Democratic Party, it is just part of the job.

"My father was very interested in politics, and I've been doing this sort of work as long as I can remember," Mrs. McCain, a charming woman in her mid-forties, said in a recent interview. "I really enjoy the nuts and bolts part of political campaigning."

Mrs. McCain, the first woman ever to serve as state chairman, was unanimously elected Sept. 18 after being nominated by Governor-elect James B. Hunt, Jr. Mrs. McCain had served as co-chairman of Hunt's successful primary campaign for the governorship.

She succeeds James R. Sugg of New Bern, who had held the post for the past three and a half years.

As chairman, Mrs. McCain hopes to "run a unified campaign at all levels," a change from recent elections in which each Democratic candidate has run an independent campaign with little involvement from state party headquarters. Democratic candidates for various offices will travel across the state together this year, campaigning for the Democratic ticket as a whole.

Mrs. McCain wants to concentrate on "strengthening the party at the grass-roots level," and says increased registration and high voter turnout are her main goals.

"North Carolina is a very individual state," Mrs. McCain said. "If they're behind a candidate, they're 100 per cent. But you can't just take them for granted."

Mrs. McCain has worked for the state Democratic party for many years, serving in offices ranging from precinct chairman to president of the North Carolina Democratic women. She has also been a member of the state executive committee, and was first vice-chairman of the party in 1972, a post now held by former Chapel Hill mayor Howard Lee.

Saying she believes in "equal rights for everybody," passage of the Equal Rights Amendment is high on Mrs. McCain's list of priorities.

She sees the need for the ERA on a national scale. "North Carolina's statutes are favorable to women in many ways, but other states' are not nearly so good. Even we do not have equal pay for equal work."

"When you really realize that in 1972, over 20 million homes were solely dependent on women as the head of the household, you realize that something has to be done," she said.

"As it stands now, after the first year 72 per cent of divorced women are getting no support at all from their former husbands."

Mrs. McCain sees education as an area that needs more emphasis in securing equal rights for women. "You have to look at training women for jobs where they have a chance for advancement. There are many opportunities that we can avail ourselves of, and we must direct women into those occupations where the opportunities exist."

"North Carolina has one of the highest percentage of women working in the entire country. There's a whole lot that needs to be done for them. As we upgrade our wage scale, we must upgrade the opportunities available for women."

Cont. p. 7

CHILD BIRTH

Back to Basics

Janice Kizziah

Childbearing today is becoming more like it was 100 years ago.

Increasingly, expectant parents are choosing alternatives to hospitalization and medication during labor. Homebirths, midwives and childbearing centers are a growing trend, along with classes that prepare the parents for a natural childbirth.

Bonnie Cavanaugh teaches the Bradley Method of natural childbirth in her home at Rt. 1, Hillsborough. Cavanaugh said the Bradley Method prepares the woman for natural childbirth by having her practice relaxation exercises and breathing with a coach, who will be present during the delivery.

The coach does not have to be the woman's husband, Cavanaugh explained. Many women choose their mothers or sisters for coaches, and many unmarried women take the classes. Along with helping the pregnant woman practice her breathing exercises, the coach is an important emotional support, she said.

Developed by Dr. Robert Bradley of Denver, the Bradley Method is based on the natural way other mammals give birth. According to Cavanaugh, "It teaches women to respond to their own bodies during such a natural process as birth."

"Learning to relax is very important in giving birth," said Cavanaugh. "Abdominal breathing, which is the natural physiological reaction in childbirth, is part of the relaxation exercises. This differs from the Lamaze Method that emphasizes high chest, panicky breathing," she said.

Cavanaugh teaches a series of eight classes on the Bradley Method. She emphasizes starting classes early in pregnancy because of valuable nutrition information. "I can see a difference in couples that start early and those that start near the end of the pregnancy," she said. "If a woman starts early, she usually takes the first four classes, then is encouraged to keep up the reading and exercises and attend the last four classes near the end of her pregnancy that deal more with labor." Ninety percent of the women who take the classes in the Bradley Method need no medication during labor, according to Cavanaugh.

Cavanaugh feels that the Bradley Method is better than the Lamaze Method because Lamaze teaches a conditioned breathing response while the Bradley Method uses a more natural breathing technique. Cavanaugh had her first child by the Lamaze Method because she could not get classes in the Bradley Method.

Linda Brown of Chapel Hill learned about the Lamaze Method in nursing school, and although she never attended classes, she had her last two children without medication using the Lamaze breathing techniques.

"I would recommend natural childbirth to any woman, and the classes would be helpful if you know nothing about it. My first delivery was by spinal anesthetic because I was too naive to know any better," said Brown. "My last two children, delivered by natural childbirth, were pink and screaming at birth, while my first child was blue and had to be placed in an isolette. I'm convinced that the way my first child came into the world contributed to the problems at birth."

Frederick Leboyer, author of "Birth Without Violence," has also expressed concern about the way some babies enter the world. According to Marsha Walton, graduate student in child psychology at UNC, Leboyer recommends that the delivery room be warmer and darker and that the baby not be separated from the mother immediately after birth, but placed on her stomach and massaged before it is cleaned. He then suggests placing the baby in a warm bath to simulate the womb.

Leboyer feels that all babies do not need to be slapped at birth, because most will begin breathing within a few seconds anyway. He also opposes the practice of cutting the umbilical cord before it stops pulsating, since the baby is still getting oxygen from the cord even though it has begun breathing.

Walton also criticized hospital deliveries, explaining that American hospitals are the only places in the world where babies are born against gravity, with the mother lying down flat. In some hospitals, she explained, physicians place an infant monitoring device on the mother's abdomen and she cannot move at all. Some doctors also break the vaginal membrane and administer medication routinely, assuming something would go wrong in the delivery, said Walton.

Lee and David Stewart, editors of "Safe Alternatives in Childbirth," also feel that most hospitals use medication without discrimination in maternity cases and perform episiotomies routinely during deliveries. They point out that hospitals are too clinical and impersonal, offering little chance for close familial ties to develop early among the parents and their newborn baby.

The Stewarts advocate homebirths and childbearing centers as alternatives to hospital deliveries. Both would offer more personalized care for the mother and child at a lower cost, according to them. In addition, unnecessary medication and routine procedures would not exist under these circumstances.

However, nurse-midwife Linda Staurovsky at North Carolina Memorial Hospital said that medication and episiotomies are not common practice here and at many hospitals in the state. Most of the medication used is a local anesthetic, she explained, which is an anesthetic that numbs only the abdominal region. "There is nothing automatic about medication at many hospitals in North Carolina," she said, "and most women are awake during the delivery."

Staurovsky said that Memorial Hospital has a very lenient policy concerning deliveries. Fathers can be present throughout labor, and women can give birth in any position they prefer. In addition, babies are not separated from their mothers immediately after birth, and both can leave the hospital as soon as 24 hours after delivery. The usual stay is two days, she said.

Staurovsky disapproves of homebirths and childbearing centers because she feels they are unsafe. "In the best circumstances, there is a fine dividing line between a normal and abnormal pregnancy," she said. Staurovsky agrees that the hospital environment should be changed to more homelike surroundings and personalized care, but deliveries should not be taken out of the hospitals that are equipped to handle any emergencies that might arise.

The only nurse-midwife at Memorial Hospital, and one of the few in the state, Staurovsky never delivers babies herself. "A nurse-midwife is a licensed registered nurse who undergoes further training in the care of pregnant women and infants. Nurse-midwives provide care for pregnant women as long as their pregnancies and deliveries are normal. They counsel the expectant mothers on prenatal concerns, administer anesthesia during labor and provide immediate care for the infant after birth. Nurse-midwives are not independent practitioners, but are part of a medically directed health service.

Nurse-midwives may function as a member of a private practice, in a clinic setting or through a local health department. Until about five years ago, nurse-midwives served mostly the lower socio-economic class. But they are now providing maternity care in childbirth centers, such as the Maternity Center Association's Childbearing Center in New York.



Sonya Stone



Gwen Chunn



Jackie Lucas

photo courtesy *The Daily Tar Heel*

photos by Nancy Gooch

Black Women

Two Fights for Freedom

Lynn Medford

American women have been chained in inferior roles for centuries. But while white women have been chained atop a pedestal the objects of patronizing respect and spousal possession, black women have been chained in the pits of society, the objects of total disrespect and literal possession.

Because their blackness is a tougher barrier to surmount than their womanhood, most black women today can't identify with the women's movement. "I'm black first and a woman second," said Cerise Wynne, president of black sorority Alpha Kappa Alpha.

"Even if we achieve status as a group of women, unless we do the same as blacks, we won't achieve anything," a doctoral candidate in adult education, Gwen Chunn, said.

The history of the black women is among the most tragic. Black women suffered through the most severe form of dehumanization during slavery, being sexually exploited to breed more slaves and for the lascivious pleasure of their masters. They had no legal recourse or social sanction for their protection.

In post-slavery decades, black women were forced into the role of family head when their husbands were driven North by southern employment discrimination. Left behind because of the high cost of migration, black women took what jobs they could—mostly domestic work with cruelly long hours, nominal pay and often more sexual exploitation.

Although the economic situation of black women—as well as black men—improved substantially in the Sixties' Civil Rights movement, they are still largely concentrated in low-pay employment. The overriding reason is that they are black, not that they are female.

In 1974, 37 per cent of working black women were employed in service jobs, compared to 19 per cent of working white women. Eleven per cent of the blacks worked in private households, but only 3 per cent of the whites.

Because black women have always had to work to keep money coming into the house while white women have been supported by husbands, Chunn said, many black women look on the women's movement as a middle-class effort to get white women out of the drudgery of housekeeping and into an exciting work-world.

Chunn, in her 30s, said many black women of her age consider themselves lucky to be able to stay at home. "A lady of leisure is almost a status symbol," she said.

Black Student Movement chairperson, Jackie Lucas, said many blacks feel white women have nothing to complain about since they have more opportunity than blacks, male or female, do.

The financial plight of blacks has proven to be a weakening strain of the black family, resulting in higher separation rates and

lower remarriage rates. This has forced more black women to become breadwinners. In 1974, 49 per cent of black families were headed by the wife, and the percentage is rising rapidly.

Black women are frequently accused of emasculating black men by their independence, but Chunn said, "Black women don't enjoy competing with black men."

Lucas said black women, in their independence, just do not feel it is imperative to have a man heading the family, as she said many white women do.

In addition to the need for financial security from marriage, she added, white women seek marriage to have guilt-free sex.

"The white women's virtue has been protected in the past, and the only way to have sex was to get a man," Lucas said. "People didn't believe the black woman had any virginity anyway (because of myths stemming from slave days) so there was no push for her to get married."

Chunn said that when she grew up, black girls were encouraged to go into higher education rather than to get married. "You're told to get an education to secure your future, to keep you out of day work (domestic service)," she said. "If a mother had a choice of sending either the girl or the boy to college, she sent the girl because the guy could take care of himself."

In the 1960s, increasing numbers of black women entered universities, but the 1970s have ushered in a period of decline of black women enrolled. Chunn attributes this to parents emphasizing women's education less because of the improvement in the overall black economic situation.

The director of Afro-American studies, Sonja Stone, said there has been more of an effort to draw black men into universities, with such things as GI benefits and work-study programs making it financially easier for them to enroll.

The economic situation for blacks is perhaps most improved for women, who are often hired by employers pressed to increase the percentage of minority employees. "It's like killing two birds with one stone if a person is black and female," Wynne said. "It makes the employers look good to have black women hired."

This edge black women have is received charitably by black men. "At this point, black men feel getting ahead as a black is more important than getting ahead as a woman or a man," Wynne said.

Lucas agreed, saying, "Black men feel that as long as they've got somebody black moving up, then right on for the black."

But she added that black men are frequently so disheartened when they can't find a worthwhile job that they become apathetic about marriage, government, school and even the black movement.

Consequently, black women seem to increasingly aim at helping the black man achieve success and fulfillment. "Black women are becoming more concerned with helping the black male out because his struggle is for the black people, period," Lucas said.



Lynn Garren
Co-editor

Elves get no respect. At least not unless they're willing to fight for it first. This fact of life was rather rudely thrust upon me this summer, as I learned the true meaning of the term "personkind."

After eight weeks of trying to convince the less-than-progressive editor of the Guymon, Okla. "Enterprise" that women journalists need not wear hats and gloves to cover city council, I returned home to my Carolina mountains to what I deemed would be an exciting and profitable job. "Public relations" the ad said—for an amusement park patterned after the enchanted North Pole—home of Santa and his helpers. Cute, very cute.

Female employees (mostly high school girls of tender years) dressed in red and green "elf" costumes which left little to the imagination; being rather short and tight shirts covering bikini pants and brought in at the waist by an enormous belt. To add to the delight there were pointed little hats and shoes. With bells. Male employees wore jeans and T-shirts.

The manager wanted me to attire myself in such a dignified and comfortable outfit whenever my "duties" required me to spend time inside the park amongst the customers. A heated debate followed. He finally agreed that the elf suit and I really weren't meant for each other, and that I could wear "a cement overcoat" to work if I would only "shut up about all this sexism business."

Soon, due to my incredible wisdom and motherly instincts, I was acting as confidant and counsellor for the elves. This meant that in the middle of writing a radio commercial or planning a bumper sticker slogan, I would often have to stop and listen to an hysterical tale of how Hubert, a slightly crazed man in the maintenance department, had attempted to drag an elf off behind the Toy Shop. It got ridiculous.

I never learned where many of the male employees had come from (I often wondered if they knew themselves), but I at first suspected they too had answered an ad; "Wanted—group of obnoxious, insensitive brutes. Must excell in crudeness, and be willing to give their all to help keep uppity bitches in their place."

The men were varied in other aspects, but seemed to agree that women were creatures put here to serve their masters in any way told, with as little hassel as possible. The idea of a woman as an equal in anything, or as a creature to be talked to instead of grabbed seemed unthinkable. The presence of delectable elves did

Of Elves A CHRISTMAS

not add to the smooth running of the park. The whole place was quickly divided into "Them" and "Us" and no one dared cross the line. This was war.

About three weeks after I came to the park, the assistant manager quit, and the manager discovered the joys of long, drunken sprees in the next county. This, for some unclear reason, left me as the only authority or managerial figure in the park for weeks at a time. I handled irate customers, wrote news releases, hired and fired, helped feed the zoo animals, made out pay checks, cut fudge in Mrs. Claus' Candy Kitchen, and talked the health department out of taking away a spider monkey that bit a very deserving little kid. All in a day's work.

The war between the sexes grew worse. For the first time since the third grade, a woman was attempting to give these men "orders". A female was assuming some sort of authority and asking for respect and recognition. They were dubious and amused. I started to become concerned.

How could I ever get these men to work with me and for me? Would "Santa" continue to go on three-hour lunch breaks? Would Hubert rape all the elves? Would the zoo keeper ever sob up? These questions tormented your not-so-humble narrator.

My "orders" and pleas went largely ignored for a couple of weeks. "The North Pole of the South" seemed doomed. I decided somebody had to cross the line and bring about a truce. "Them" and "Us" had to be dissolved into "We."

It started, I suppose, the day I almost won a crap game I was supposed to be breaking up, and later volunteered to go in and help clean out the buffalo pen. I hired the first female zoo-keeper ever seen in those parts, and vowed to shoot Hubert with her sleep-dart rifle the next time he touched an on-duty elf.

Gaining respect and friendship from those men was like roping a lizard, but eventually we were truly working and talking together (not to mention drinking), and things began to brighten a little. I had somehow proven I was human as well as female, and just as determined, willing and capable of carrying out my responsibilities as they had been in thwarting me. I had also come to look upon them as complex, interesting and valuable people—not just forces to be grappled with. One must remember, though, that I did not accomplish these feats wearing an elf suit, but my usual less-than-alluring street clothes. My sister employees had not been able to achieve the same sort of consciousness-raising.

The manager once came to long enough to tell me that ours was a "theme park", and that the elf suits were crucial to conti-



Men... ROMP

SHE December 1976

that theme. So, whatever other changes I made, I couldn't rid of those degrading outfits. Customers and employees alike continued to make foul remarks and gestures to the elves. I tried to and sympathized with the terrified and enraged men and occasionally called the police or helped discourage an unruly employee. The war raged on.

Then, the only secretary we had—who also operated the ticket booth—ran off to get married! Oh black day! I could find no one to take her place, and so was forced to sit for three hours each day in the ticket booth—clad in the dread elf suit! At noon, I changed and resumed my usual activities, while another elf answered questions and admitted the eager public to our little candy land.

Somehow, few employees learned I was having to play elf in the mornings. Then, one day the moment of truth arrived. I had called a meeting that afternoon of all the ride operators and maintenance men. Also, the regular ticket elf didn't show, and I spent the whole day in that sweet little suit. No time to change before the meeting.

It had been a typical day. One of our deer had died. Three rollercoasters had been apprehended in the gift shops. The air-conditioning had conked out in the candy shop and \$50.00 worth of fresh apples had melted. Someone had managed to steal several of our tame rabbits that wandered freely around the park. I had listened to what several men wanted for Christmas—and it wasn't very nice. I arrived at the meeting feeling wonderful.

Assembled in the snack bar were fifteen men who probably had several good reasons to feel a little hostile towards me. Upon seeing me in that outfit for the first time they saw a chance to get a laugh. My entry was greeted with laughter, jeers, wolf whistles and a few distasteful suggestions.

I decided to take it all in stride. It was all a friendly little joke, no doubt. Surely the "Them" vs. "Us" didn't still operate in my mind.

"All right, I know this looks odd, but I had no choice! We've got a lot of work to do, so cut it out you guys."

Somebody moved over and locked the door. Maybe panic wasn't such a bad idea after all. It would be awfully bad PR for the park elf to be gang-raped. My short but dynamic life flashed before my eyes.

Two of the group started advancing towards me. I quickly decided to become dramatic; but my mind was wandering so much that I couldn't adopt a course of action. I thought of how



the press and the police would handle my demise. A case worthy of Kojak would just get fat old Capt. Greywolf of the Cherokee police. Surely the story would make front page, though. Would AP pick it up? Would Howard K. Smith comment on the tragedy?

I remembered the scene in "True Grit" where John Wayne singlehandedly fought off four villains and escaped—body and dignity uninjured. Surely his greatest weapon was the element of surprise, and sheer audacity. If it worked for him, why not a cornered elf? (OK, try seeing how logical *you* can be in such a situation!)

Shrieking like a banshee (always worked for the Apaches), I bolted into the kitchen in the back of the snack bar, and emerged wielding a rather large butcher knife. Assuming a fierce and determined expression, I drew myself up to my full 5'2" and yelled at the mob.

"OK, you crumbs! I know I'm done for, but I'm sure gonna try to take some of you with me! And if I survive this, you're all fired, and I'll get you if it's the last thing I ever do!"

Profound silence and surprise struck the group. Somebody in the back laughed. Hubert spoke from over near the candy counter. "Is it alright if I eat these chocolate turtles they left back here?" Tension began to ease.

"No, that's the only box of turtles we have. Let 'em be." The two guys poised to attack wandered back to their seats. I gingerly stepped over and unlocked the door. They seemed very bored since I wasn't crying and running for help. The meeting continued in peace.

I realized afterwards that the only way to break down the barrier between "Them" and "Us" was to let everyone see that the stereotypes we were all taking for granted didn't necessarily always hold true. I called several meetings with both sides present, and practiced forced integration. Both groups began to see that we're all just people when outer appearances and socialization is stripped away. Same frailties and needs, same fears and feelings. The roles we're forced into, just as the idiotic elf suit had done, often totally obscure this fact and draw up false separations and distinctions, and people can get hurt; mentally, psychologically, spiritually, and, of course, physically.

Probably only a few employees really stopped looking at each other as objects and began to conceive of the true meaning of "people", but that small percentage helped us all survive and grow. And I was pretty satisfied when I hung up my little pointed shoes.



Rape Law Changes Coming Before NC Legislature Soon

Ann Kindell

Every woman should know what the North Carolina rape laws are, and every woman should also know how the recently proposed changes in these laws may affect her.

According to Detective Ben Callahan of the Chapel Hill Police Department, three basic changes in the current rape laws were proposed by a state legislative committee this summer and will be voted on in January.

These changes include making rape part of the assault statutes, reducing the penalties for rape and the passing of a shield law.

Rewriting the sex law statutes in order to combine rape and assault into one group of statutes would have the advantage of "taking the sex out of rape." Cases could be tried on the assault rather than the sex factor. "Hopefully, this would encourage the rape victim to prosecute," said Callahan.

The proposed changes also seek to neuter rape so that it may be applied to men as well as women. The current laws recognize only sodomy or "crime against nature" in male related sex crime cases.

To further encourage prosecution efforts by the rape victim, a reduction in the prison terms for rape has been proposed. The laws as they now stand state death as the punishment for first degree rape and life imprisonment for second degree rape.

The death provision has since been commuted to life imprisonment due to the recent abolishment of the N.C. death penalty. Life imprisonment in N.C. means an 80 year sentence with a chance for parole after one-fourth of that time (20 years).

Since many rape victims and courtroom jurors are reluctant to impose such heavy terms, the reductions were proposed in order to provide punishments more acceptable to them.

The reductions for first degree rape would give a mandatory 15-30 year sentence for a first conviction, and life imprisonment for a second conviction. Convictions for second degree rape could carry even lighter sentences.

The last of the proposed changes calls for the passing of a shield law. This would protect the victim by preventing the defense attorney from bringing up any irrelevant evidence from her past. The presiding judge would rule on the relevancy and subsequent admissibility of the evidence.

Under the Shield Law, the only probable incidents from the victim's past which could be entered as evidence are: 1) a past sexual encounter which so closely resembles the current one that it could be brought up, and 2) any past sexual encounters with the accused rapist.

As the laws stand now, the victim must always take the stand and the defense attorney is allowed to question her character and past sexual encounters. Furthermore, the past of the rapist cannot be brought up during the trial unless he takes the stand.

A rapist as described in the N.C. General Statutes must be 16 years of age or older in order to receive a conviction of first degree rape. If the accused is between 14 and 16 years old, he is under the jurisdiction of the juvenile court and may be tried for second degree rape only. If the accused is under 14, he cannot be convicted as a rapist.

The rapist and the act of rape are further described by these two statutes:

N.C. GS 14-21. RAPE; PUNISHMENT IN THE FIRST AND SECOND DEGREE. Every person who ravishes and carnally knows any female of the age of twelve years or more by force and against her will, or who unlawfully and carnally knows and abuses any female child under the age of twelve years, shall be guilty of rape, and upon conclusion shall be punished as follows:

a) First Degree Rape:

- 1) If the person guilty of rape is more than sixteen years of age, and the rape victim is a virtuous female child under the age of twelve years, the punishment shall be death; or
- 2) If the person guilty of rape is more than sixteen years of age, and the rape victim had her resistance overcome or her submission procured by the use of a deadly weapon, or by the infliction of serious bodily injury to her, the punishment shall be death.

b) Second Degree Rape:

Any other offense of rape defined in this Section shall be a lesser included offense of rape in the first degree and shall be punished by imprisonment in the State's prison for life, or for a term of years, in the discretion of the court.

N.C. GS 14-22. PUNISHMENT FOR ASSAULT WITH INTENT TO COMMIT RAPE. Every person convicted of an assault with intent to commit rape upon the body of any female shall be imprisoned in the State's prison not less than one nor more than fifteen years.

In addition to use of force, penetration is all that is needed to constitute rape. The victim need not prove complete penetration or ejaculation in order to have a case.



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THE WOMEN'S FORUM

The Women's Forum is committed to the achievement and realization of women's goals on the UNC campus and in the Chapel Hill community. It strives to deal with issues pertaining to women and suggest ways in which women can find answers to questions ranging from ERA lobbying to piano recitals.

The forum consists of seven faculty/staff members and seven student members. It formally serves as an advisory board to the Association for Women Students and as a liaison between AWS and the administration.

Membership is presently comprised of women (but men are excluded), with the specific aim of representation from as many areas of campus life as possible; including the BSM, off-campus residents, sororities, graduate students, CGC, and various science colleges and university departments.

We want to have a broad scope of membership in order to have a broad scope toward the input of ideas into the forum," Chilton Rogers, co-chairperson of the forum along with Dean Katherine Carmichael.

The forum evolved out of the Implementation Committee, whose purpose was to enforce the university's rules concerning women students. In January 1971 it was decided the committee's mission and purpose was too narrow, and the Women's Forum was created.

The most recent success that the forum is responsible for is the introduction of women's studies courses which was held on Oct. 26. The forum has worked for the establishment of a women's studies curriculum with a paid director. The 1976-77 academic year is the first that UNC has had such a program, and students may now enroll in women's studies through the interdisciplinary major program.

The Women's Forum has expanded its functions to include advising for women students when the need arises, sponsoring women who have contributed to the progress of innumerable projects of work and academia, pushing the need for a new women's gymnasium and encouraging women students toward higher goals. While the faculty is responsible for nominations, the forum contributes to the initial impetus for several outstanding women to receive honorary degrees and Distinguished Alumnae awards. Those women who have received such awards are:

Elizabeth Duncan Koontz, honorary degree, 1972; Juanita Morris Kreps, honorary degree, 1973; Lucy Shields Morgan, honorary degree, 1976; Eudora Welty, honorable degree; Guion Johnson, Distinguished Alumnae Award, 1975; and Louise M. Latham, Distinguished Alumnae Award, 1974.

The main purpose of the Women's Forum is to serve women students and to keep abreast of issues regarding women's lifestyles. The forum welcomes input from anyone in the university community who has any ideas they wish to share. Interested persons may contact Dean Katherine Carmichael in the Office of Student Affairs or Chilton Rogers.

Angel Flight

Catherine Honan

Angel Flight (AnF), headed by junior Linda Morris, is a twelve member auxiliary group of the AFROTC.

AFROTC, which stands for the Air Force Reserves Officers' Training Corps, is a program that trains officers during college.

AnF lists its five functions as: 1) helping members experience business responsibilities, 2) providing opportunity to learn about national defense and aerospace capabilities, 3) maintaining high standards in relation to grade point average, 4) carrying out other functions that give members social experience, 5) service to the community and university.

AnF's brother organization, Arnold Air Society, sponsors the Angels. This society is an honor fraternity of outstanding Air Force cadets.

Morris said this branch of the national organization emphasizes social projects, with a secondary emphasis on AFROTC.

"Because of our size, we are limited to smaller service projects," said Morris.

AnF is planning a Pen-Pal correspondence with Senior Citizens in area nursing homes that will include visits. Also in the making is the annual balloon sale that raises funds for the American Cancer Society.

Two other annual events are participation in the YMCA Walk-A-Thon and Christmas House, where they repair and distribute toys.

McCain

Cont. from p. 1

Mrs. McCain and her husband, John, a physician, live in Chapel Hill. Her son Paul is a student at Carolina and her daughter, Elizabeth, at Meredith.

Mrs. McCain does not hold a full-time job in Wilson, but instead prefers to work voluntarily in activities ranging from mental health to the University of North Carolina Board of Governors. She has been very active in medical society auxiliary work, serving as president of the North Carolina Medical Society Auxiliary and on the national board of the Auxiliary to the American Medical Association. In addition, she was legislative advisor for the Southern region of the AMA Auxiliary, and served as chairperson for the National Volunteer Health Service.

What is the political future of her own? Betty McCain smiles and says she prefers to work behind the scenes, "where future policy is really made."

What is her involvement in the Democratic party is not likely to change. "It means so much to get involved in politics," she says. "It's really the only way you can help change the quality of people's lives."

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SHE SPEAKS

Well, the much-heralded Bicentennial is grinding to a halt. As is the way of most things, it didn't live up to its expectations. But, a new year is coming, in which, hopefully, a few more wrongs can be righted.

We feel that UNC students in general, and women in particular, have been lulled into a false sense of security and equality. Apathy and passivity are more widespread than ever—yet some disquieting issues still need to be faced.

Womens' sports remains a debated and glossed-over topic—still a distinct "number two" in most peoples' minds. Next semester AWS will be exploring the state of Carolina womens' athletics through open discussions and questions. We urge your support.

Next semester you will surely be exposed—both here and in other media—to a situation that concerns all college students. Affirmative Action was not intended to become a farce, or a smoke-screen for half-hearted emancipation measures. Faculty salary levels and hiring practices of the University affect all persons in the academic community. Unequal practices can result in a dearth of acceptable role models and less-than-adequate instruction. Faculty, staff, and administration personnel deserve all our support and co-operation in the efforts they must put forth in the coming weeks to shed light in a few dark closets.

Due to many long long, involved reasons, the photo credits were left off in our last issue. We'd like to apologize, and to thank Ward Phillips for the picture of Rev. Lucy Austin, and the *Daily Tar Heel* for the sports pictures.

Once again we ask for support and reactions—and beg for your classified ads (ten cents per word, one dollar minimum).



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at
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You are warped, said time.
But as I protested, he turned me inside out
And I flipped in, or off;
As you like it—Shakespeare
A Prophet.

You only smile with pain—
Face misted by uncried rain.
In your soul the dark,
Unbroken, the tightly-bound heart
Imprisoned in its hallowed hole.
Leaves never touched your face,
As they fell, moistened by the dewey base
Of summer fogs; your winter nights,
The bright and glaring city lights,
Have advanced and declared their brittle toll.
You pour silent sobs. Still bright
The glare of your solitary night.

by Nina Hill

Lynn & Susan

AWS Endorses Moss, Porter

By Sallie M. Shuping
Chairperson, AWS

... campaign issues are heard throughout the campus—committees, longer drop period, interaction between students and faculty . . . But there are concerns that re- particularly to the women students at UNC. Among the issues are: representation on Advisory Boards and Chancellor's Committees, pushing for an effective Affirmative Action report (UNC's plan has not been approved by the Board of Trustees), insuring the safety of women students in trans- from their homes to campus, stronger coverage of women's activities, non-sexist advertising policies, sup- port for the women faculty in their battle for equality, the use of non-sexist language in the press and policy decisions.

... to their support of these issues, in addition to their editorial platform, the Association for Women Students endorses Bill Moss for Student Body President and Greg Porter for Editor of *The Daily Tar Heel*.

Bill Moss stresses in his campaign the need for representation on the Board of Trustees, not an increase in programs or ever-expanding committees. On this premise, Moss presents himself as a strong advocate for students' needs to both the Administration and the Board of Trustees. We desperately need the dynamic advocacy that Bill Moss proposes. There is only one student representative as far as the Trustees and Governors are concerned, and that is the Student Body President. Since, unfortunately, there are no women running for this office, we must elect the candidate who will best represent our needs and rights at UNC. Moss is this candidate.

One of the key concerns of Bill Moss's campaign is the safety of the UNC students. He has pledged to seek an adequate bus system for Chapel Hill and Carrboro. This has special significance to the women students, for they are the ones most threatened by insufficient transportation. If one studies the map of assaults and rapes in Chapel Hill, it is obvious that the majority occur within a five-mile radius of campus; students in these areas need the service, yet are in the greatest danger of losing it. The University is aware of this problem and is currently investigating stagnating monies which could be used to finance the service.

Further, Moss has stated that he will open student government to a larger segment of the UNC community. Included in this expansion would be the appointment of more women, especially since next year the ratio of women to men on campus will be close to 50:50.

Finally, Moss pledged to alleviate the stagnation of our Affirmative Action proposal and further promote the

welfare of the female faculty members. Both of these areas are seldom shared with the students and therefore have gone unnoticed for years. When questioned about these facts, Moss answered that he would actively advocate, as a representative of 20,000 students, immediate and just application of these measures.

Although the editor of *The Daily Tar Heel* has less direct contact with student organizations, she or he communicates the interests and affairs of the campus to the UNC community. For this reason it is imperative that the editor support and relate women's rights through the *DTH*. Greg Porter has confirmed his support for these efforts. Among his proposals are an advisory board composed of members from across the campus, including AWS, BSM, and GPSF. In addition, Porter stresses strong editorials that take a stand to promote certain issues. Both of these proposals are advantageous to women on this campus, for they can stimulate action that will improve the status of women at UNC.

Regarding non-sexist language, Porter stated that he would promote the usage of neutral terms such as person, chairperson, spokesperson, etc. in his *DTH*. Furthermore, he promised to eliminate the sexist headlines that have been so prevalent in the past.

Finally, Porter was questioned about establishing a non-sexist cartoon and advertising policy that would reject ads blatantly demoting a certain segment of the population, i.e., women, blacks, and gays. Specific examples of such ads were the *OUI* magazine ad, the *TITTERS* ad, and cartoons depicting females, with large hips and breasts, bowing at the heels of dominating males. While Porter stated that the *DTH* must have advertising to operate, he recommended that guidelines be established in order to eliminate sexism in the newspaper.

The AWS meeting took place on Tuesday, January 25, with all of the announced candidates present except Hugh Halsey. Since that date, however, three names have been added to the slate and one has been removed from contention. Those added include Robert Lyman, Joe Roberts, and Mike Hickman, Gary Mason spoke to the Association but has since removed his name from the presidential ballot. The Association's Executive Board studied the three new candidate's platforms and agreed to follow the original vote of the AWS members. Therefore, to insure that *all* of the students on the UNC campus are represented by their elected officials, the Association for Women Students supports and endorses the candidacies of Bill Moss and Greg Porter.

.....
AWS was unable to contact Hugh Halsey to inform him of the endorsement meeting. It was later learned that his telephone was out of service for that week.

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ERA—'letters from the heart' may spell defeat

By LYNN MEDFORD

Opponents of the Equal Rights Amendment (ERA) last week hauled bushels of letters blasting the amendment to a hearing at the state legislature. All tied up with pretty scarlet ribbons, the notes were dubbed "letters from the heart."

Effective. The legislators listened.

In 1975, opponents left homemade bread loaves at each legislator's door to symbolize their belief that a woman's place is in the home.

Effective. The legislators munched and listened.

In fact, one legislator listened so much that on the amendment's second reading in the House she switched her "yes" vote to a "no," thereby helping give it the death blow. The legislator, Myrtle Wiseman, D-Avery, had favored the ERA until just before the second reading when, aside from getting homemade bread, at least four ministers and a dozen or so of her neighbors called to tell her the Bible was against the ERA.

With this year's bushels of "letters from the heart" rings another death knell: The representatives listen more to constituent input than the cynics who shrug their shoulders and say, "why write when they don't listen anyway?" And many legislators are saying the anti-letters they receive are heavily outnumbering the pro-letters.

It's not that the opponents outnumber the proponents: A statewide poll conducted by the *Raleigh News and Observer* in October showed that 60 percent of North Carolinians favored it, while only 20 percent opposed it. Thus, it's clearly a case of the vocal minority versus the ever-enduring silent majority; the many who favor change but aren't willing to expend energy to achieve it (since the status quo is never intolerable) versus the few who fear change and fear it enough to fight it tooth and nail (after all, the ERA is a movement that began in 1917... in Red

Russia," one opponent told legislators at the hearing).

Maybe the proponents just don't realize how critical the situation is for the ERA. The statistics do not sound so threatening: Only three more states are needed to ratify the amendment before March 1979, and around 14 are left to act on it.

But consider this: Of those 14 states, most are Southern, i.e., rural fundamentalist states, the bastion of anti-ERA sentiment and of "a woman's place is in the home" attitudes. Furthermore, North Carolina and several other states can vote on constitutional amendments only once within two years, making that 1979 deadline much earlier than it seems.

North Carolina is one of five states considered to have a good chance of ratifying the ERA. But now it appears that chance is fizzling, smothering under bushels of "letters from the heart" while opponents sit idly by, waiting for their neighbor to write his representative and either not knowing or not caring that every letter is direly needed.

An analysis of interviews with General Assembly members, conducted two weeks ago by Capitol reporters of area newspapers, showed that the ERA vote in the House will be close—nerve-wrackingly close. As it stands, now, 31 House members are either leaning or undecided on the ERA, a situation frighteningly reminiscent of the prevote conditions in 1973 and 1975, when ERA supporters felt they had a slight, though dependable edge. But constituent pressure from rural, fundamentalist counties tipped the scales against the ERA.

With another close vote expected, anti-letters flooding in from rural counties and a high number of undecideds, it's time for all the ERA supporters to stop passing the buck—or pen—to their neighbor, stop shrugging their shoulders and saying legislators don't listen and stop bleating the perpetual and empty "I'm not political" excuse and write their representatives.

Stamped postcards are available daily at the ERA table in the Carolina Union,

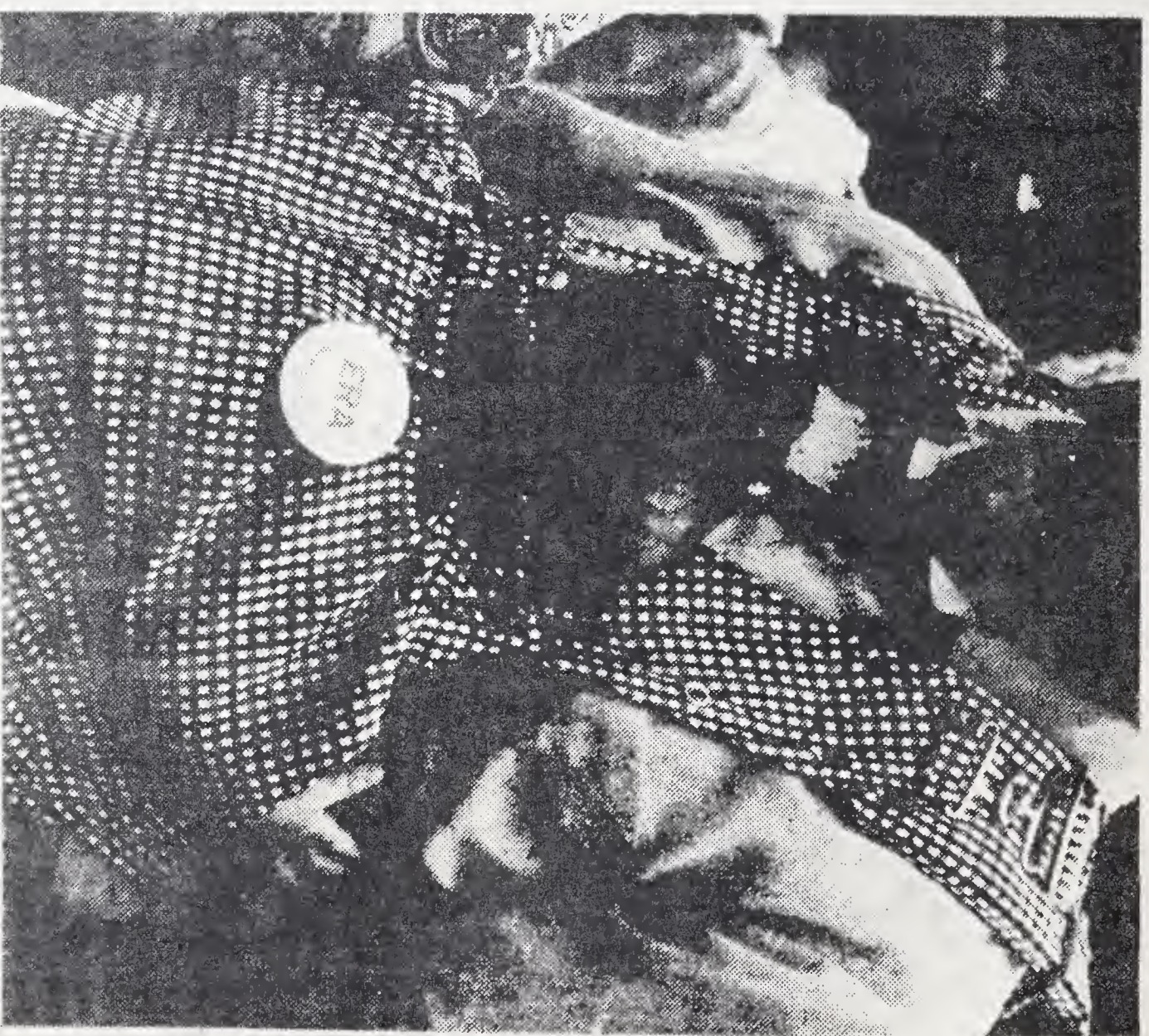


Photo by M. Elin Dickens

sponsored by the Association for Women Students (AWS), for those who wish to write their legislators. All it takes is two minutes to jot down a line or two voicing support for the ERA. AWS will even mail the card.

For those who write, direct the letters to home-county representatives, since Orange County legislators are already pro-ERA. Mail the letters to the Legislative Building, Raleigh, N.C. 27611.

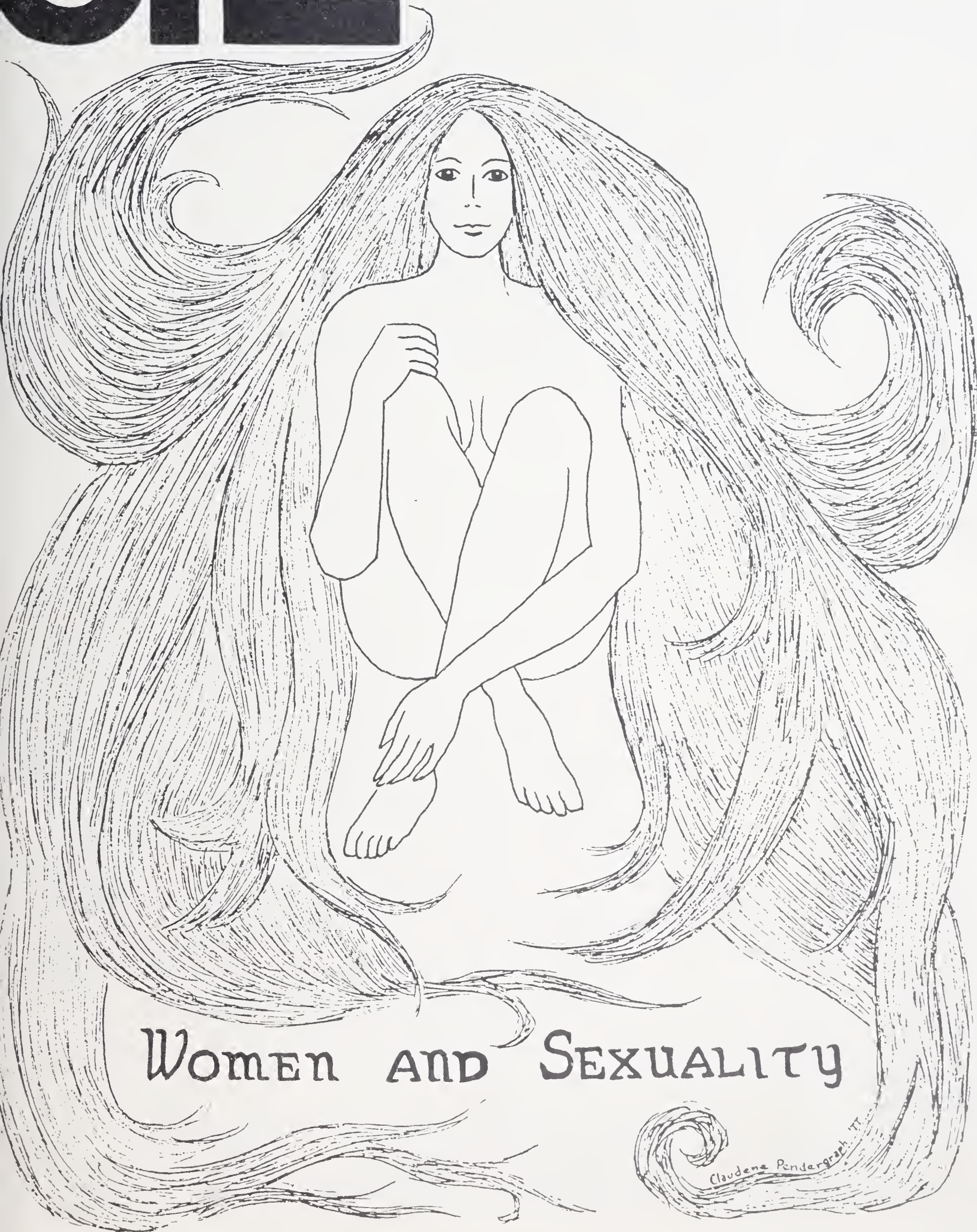
The letters must go out now, because the

amendment is in House committee and is expected to be voted on Wednesday; shortly after, it will be acted on by the full House. The letters must go out now. It's a matter of life and death—the ERA's.

Lynn Medford is a 1976 graduate from UNC and is now working at the *Raleigh News and Observer*.

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SHE



Women AND SEXUALITY



Women today are apparently working toward a more assertive role in regards to men. By sometimes initiating encounters, women are meeting their needs more quickly and relieving men of some of that responsibility, according to recent interviews with five men and women.

"The new freedom that women have started taking for themselves allows more freedom for the woman to initiate moves towards men," Howard Ferguson, instructor at the UNC botanical gardens, said. He added that the new freedom is "allowing people to have more real exchanges and closer communication, and is removing the sexual barriers in communication between male and female."

Liz Cowper, research assistant with the School of Public Health, discussed her personal experiences of initiating relationships with men. "If I meet somebody that I am really interested in and I can tell that it is mutual but I don't hear from him in a couple of days, then I will take a step toward seeing him. I feel more comfortable if the man calls first, but I will do something about it if he doesn't."

It is easier for women to initiate relationships today because "a lot of women are really thinking about it and not just waiting for guys to ask them out," said Carol Petersen, a UNC sophomore. She added that there is "a whole swing in attitude and women are coming into their own as people."

"I think we are all doing image changes. Women are changing their images of themselves and their images of men. Men are expecting different things of women and of themselves," Petersen said.

Sorority member Lynn Wallace said that females are initiating relationships but "there is a point where the girl stops initiating and waits for the guy to reciprocate and respond." Wallace said, "If a girl is familiar with a guy, she would start initiating by talking to his friends and associating with the group. She might see him at several places and she would make it known by being very friendly that she was interested. After awhile if she didn't hear from him she might cut it off, depending on how interested she is."

Only in certain instances would a sorority girl ask a guy out, according to Wallace. "For certain sorority functions you need to ask a guy. Still some girls feel that 'if he is interested he will ask me out'," she said. "If he doesn't ask you to his fraternity functions, then you hesitate to initiate things with him."

"Some women are very genteel and there are others who don't hesitate to talk about intimate matters," Associate Professor Julius Raper, English Department, said. He noted that there has been

Aggression -

A New

"Self-Realization"

Julie Knight

a great deal of change and there are beginnings in economic growth for women, but "this does not mean that they have lost any of their femininity."

Women seem to be slowly adjusting to the realities of initiating relationships and are becoming more and more aware of the fear of being rejected. All three women interviewed stressed how difficult it is to risk being turned down.

"It is such a big risk to ask for something since there is always the possibility of being rejected," said Cowper, who is 27 and in the process of divorcing her husband after six years. "Now that I am initiating some, I am aware of men's fears of being rejected."

Cowper said that when she does initiate a relationship it is very satisfying. "It is like taking care of myself. I could sit back and play the old game of 'if he wants to see me he can come to me,' but all that does is hurt me."

"Men have responded in a good way. I think they like to see me take responsibility for myself because they know that I am going to take care of myself in the relationship," Cowper said, adding that in a lot of ways it relieves responsibilities for them. "If I need something from them, I'll let them know."

Wallace said that in a way she likes the traditional roles because, not being used to directly initiating relationships, it is very nerve-racking to call and ask for a date. However, sometimes in the beginning of a relationship the man needs a little push, she said adding that "If they know a girl is interested, I think it boosts their ego."

"If women think it is so traumatic to ask a guy out, it is also traumatic for a guy to ask a girl out. It seems that a lot of guys would be really bummed out by having to always ask women out," Petersen said.

Well, women you were right! Both of the men interviewed said they were comfortable with women taking an initiative role and that it was a nice relief.

Raper, 38, said, "It is kind of nice to have women treat men as equals rather than as objects to be manipulated. A man

would like to have a woman who is realizing.

Ferguson, 27, and divorcing wife after five years, said he feels comfortable with women's assertiveness. He thinks this probably puts some women at ease with him. "At least when they take the initiative they either get a yes or a no and they don't have to sit back and wonder." He added that it is nice when women assert themselves because it moves a lot of the pressures that you have and you don't have to wonder or worry what she is thinking about."

Even with more freedom to initiate relationships, women may hesitate when it comes to sexual aggression. Wallace said she thinks that not many women would initiate sexual relationships. "I think you have to wait until you are sure you are comfortable with somebody. I think the closer you get to a guy, the more comfortable you are with him. The more aggressive you can be," she said.

Once sexual relations have been initiated, according to Wallace, the man's aggressiveness boosts the ego of the woman. "They don't want to have to be everything. Fraternity guys like girls to be aggressive. They don't want to have sex with a dead log. It has to be a part thing."

"If the woman took the aggressive role in all instances I would be put off," Ferguson said, adding, "and hopefully a woman would feel the same if the man were aggressive in all instances." Ferguson said that he likes his sexual partner to be assertive at times and passive at other times depending on the mood. "Whatever mood we are in, we can assume that role."

Ferguson added, "I think it is important that what we achieve is that both men and women will be able to explore their sexuality without restriction and can be proud of their sexuality."

Cowper conceded, "Maybe I wouldn't be too aggressive. I want to have my own needs met but I think of it as something I can give to another person too." She added that she is in the process of changing from a passive to an active role in her sexual relationships. "I always thought that sex was something I was doing to please the man. I am now seeing it as something I participate in strictly for me. It is just a matter of taking responsibilities for myself."

Greater assertiveness on the part of women will take pressures off men and make women a lot happier according to Cowper. If women have the freedom to initiate relationships, then the men attached to single older women will fade away, she said. This freedom "takes away the need to settle down with somebody as quickly as possible. Single men could be a lot more pleasant," Cowper said.

A personal view: THE FEMALE SEXUAL (R)EVOLUTION

Sandy Lett
SHE contributor

I can still remember those winter mornings on the farm. . . m in the kitchen scrambling eggs while I awoke under heavy ers playing with myself. (Naturally I never told anyone that I s feeling that "thing" between my legs.)

I can also recall how I learned about other people's private ts . . . playing husband and wife with my sister and a friend. . . ag on top of them and fondling their growing breasts. (They re three years older and even wore bras.)

My Mom must have suspected our customary childhood nes because she told me that touching breasts could cause can-

My knowledge of sex as a child was typical of that tale of breasts and cancer — I was painfully ignorant and ridiculously pid.

Even in the seventh grade . . . the mayor's son had a crush me and I had the biggest boobs in the class . . . and he would to feel me all over . . . and one day he got me right between legs . . . and I was horrified that I might be pregnant. This bbing my tits and poking my "thing" went on for months ery time the teacher turned her back). Despite efforts to id him, he always managed to nab me — behind the bulletin rd, on the playground, in the cafeteria. Meanwhile I lived in r that my period wouldn't start and I would disgrace my ily.

It was through a dirty joke that I finally figured out that a y had to stick his thing in a girl's thing for it to be called sex. ad seen pictures in forbidden sex books but never quite under- od. . .)

Those days of ignorance, stupidity, deprivation and frustra- n are gone. And thank God those days of saving-my-virginity d hiding-my-masturbation are over. Today — at 27 — as a liber- d woman — I can talk freely about making myself "come." rds like "vagina" and "penis" and "fuck" fall casually from mouth. Such vocabulary and activities typify my own sexual edom and that of this era.

Let's face it, we have mental, physical, spiritual and sexual ds. I certainly need sex as much as I need to sleep, to read, to te, to work. There is no good and bad involved; I am just ng what comes naturally. There is no room in my life for lt or regret; I am just being me . . .

My ignorance as a sexual being has not been easy — and all erated women have paid a price for our sexual freedom (i.e. the s of the birth control pill) — but our suffering has been minor mpared to that of our nineteenth century sisters. For the man in the Victorian Age faced a perplexing and conflicting ay of attitudes, ideologies and beliefs concerning their sexuali- Much of the popular literature and medical information de- ted women as "sexless" creatures and even sex manuals imed frigidity was a virtue.

Only a hundred years ago the "true woman" was expected be pure, pious, passive and submissive, thus an expression of uality would indicate aggression and therefore perversion or kness. In fact, sexuality, masturbation and nymphomania in men were often linked with diseases of the uterus, vagina and ries. The nineteenth century view of sexuality in women was

extremely ironic since a woman was warned that excessive sex- uality might cause illness and upset her husband, while on the other hand, a lack of sexual responsiveness might lead to loss of her mate's affection. An even greater paradox existed in the idea that women were ordained for motherhood, yet they supposedly lacked the ability to perform sexually.

It is not evident who was to decide exactly how much sexuality was normal, but it was probably the godlike male doctor. The physicians of the Victorian period felt that women were ruled by their reproductive organs, and therefore concluded that removing them was a cure-all. In an article by Ben Barker-Benfield, "The Spermatic Economy: A Nineteenth-Century View of Sexuality," the author said that gynecologists began to prac- tice surgery on various female parts in the 1860s. In order to cure such illnesses as masturbation, erotic tendencies, menstrual blues

please turn to page 14

Condensed from

"Our Bodies—Our Selves,"

by the Boston Women's Health Cooperative Collective

Although there are many parts of the body which, when stimulated, help build up the level of sexual tension necessary for a woman to have an orgasm, no other body part plays a role as important in the elevation of sexual tension as the clitoris.

The clitoris, which is composed of the glans, the shaft and the hood, can be stimulated in a variety of ways. Since it is not in a rigidly fixed position, it can be stimulated by stroking the skin on the lower abdomen and inner thighs or the pubic hair-covered mons area. More direct stimulation can be obtained by touching the clitoral area with a hand, caressing with a tongue, applying a vibrator or pressing someone else's body close.

As a woman becomes sexually aroused, the entire clitoris fills with blood and swells. The hood becomes so swollen it balloons up, but when the woman becomes highly aroused, the clitoris retracts under its hood and can no longer be seen or felt. It is at this retracted position that orgasm can occur, but retrac- tion does not guarantee orgasm, as the clitoris can emerge and retract several times during a sexual experience. It is therefore often necessary for women to have continuous, effective stim- ulation of the clitoris during intercourse.

It should be noted, however, that the probability of having orgasm is increased by clitoral stimulation both before and during intercourse. Direct stimulation of the clitoris will cause retraction to lower levels of excitement than will intercourse alone, whereas intercourse alone causes one to reach very high levels of arousal before retraction occurs.

Social Diseases:

Cases may have decreased in numbers, but not in severity

Nancy Oliver

Ten years ago, any woman who suffered from a venereal disease was subject to hushed whispers every time she walked down the halls at school. Although venereal disease is still as serious as it used to be, the shame once associated with syphilis, gonorrhea, herpes, crabs, vaginitis and cystitis has decreased as women have become increasingly interested in keeping their bodies healthy.

Figures released from the United States Public Health Service reveal that every 15 seconds someone gets gonorrhea. In 1972, there were over 718,000 cases of venereal disease. Doctors report only one out of eight gonorrhea patients, so this figure is not the actual count. Both gonorrhea and syphilis are many times more widespread than are diseases like mumps or measles.

People between the ages of 20 and 24 have the highest rate of venereal disease. The 25 to 30 year old age group has the second highest rate while the third highest is the 15 to 19 age bracket.

Gonorrhea, also known as "clap," "drip," or "dose", can be contracted only through sexual intercourse. It cannot be contracted from sitting on a toilet seat or from turning a doorknob. Men generally recognize the symptoms before women do. More than half of the women who have gonorrhea don't know they have it at first. There are no early warning symptoms.

Symptoms of gonorrhea are painful urination, vaginal discharge, lower abdominal pain, fever and painful menstruation. Partner treatment is absolutely essential. Penicillin type drugs are used in treatment. Oral sex is extremely risky.

Untreated gonorrhea can result in sterility, caused by a sealing of the Fallopian tubes. Pelvic inflammatory disease, arthritis, blindness and eye infections in newborns are all possible complications.

Syphilis has three different stages and is the trickiest venereal disease.

The primary stage occurs three weeks after infection. A chancre will appear on the edge of the vagina but will disappear from one to five weeks without treatment.

The second stage occurs six weeks after the infection. A rash, fever, sore throat and sore mouth is symptomatic treatment within two to six weeks.

The third stage is the latent and tertiary stage which occurs 10 to 20 years later. Heart disease, blindness, brain damage, insanity, paralysis and death could eventually result.

Untreated syphilis can be transmitted to the newborn. Damage to skin, bones, eyes, liver, teeth of fetus and newborn occurs.

Both syphilis and gonorrhea can be transmitted orally, anally or vaginally. In either case, both or all partners must be treated.

Little is known about herpes genitalis. It is known that herpes is caused by a virus and is more common among women than men. Herpes is a type of venereal disease transmitted through sexual intercourse.

Symptoms are multiple sores, pain on urination, pain during intercourse and pain and itching in the infected area. Currently, there is no cure for herpes, only a relief of the symptoms.

There is strong evidence linking the herpes infection with cervical cancer. It could also cause severe central nervous system damage or death in infants infected during birth.

Crabs, or pubic lice, is an infestation, not an infection. Itching is always a symptom as is lice on the pubic hair. Crabs can be contracted from toilet seats, but only if the prior user had lice. Symptoms vary from person to person. If the infestation goes untreated, the lice tends to travel to other hairy parts of the body such as eyebrows, armpits and eyelashes. Treatment for crabs is usually washing hair with a particular type of shampoo.

Cystitis is a somewhat common disease. The word cystitis means inflamed bladder. It can not be contracted through intercourse. There is pain when urinating and urination is usually frequent. Another symptom is bloody urine. Cystitis can be avoided easily with some common sense precautionary rules. To avoid getting cystitis, a person should drink lots of water, wash and wipe from front to back, go to the bathroom whenever needed and always urinate after intercourse. Doctor prescribed treatment is usually with a sulfa drug or a topical analgesic.

Vaginitis is an inflammation of the vagina. The organism which causes the disease is not limited to the vagina. It can be transmitted to women, during sexual intercourse, by their male partner. It announces its presence by a yellow to grey-green discharge, which may be thick or watery, and accompanied by pain on urination. Partner treatment is again vitally important. Vinegar douches may also help.

CONCERNED? Contact the HUMAN SEXUALITY INFORMATION AND COUNSELING SERVICE for questions about interpersonal relationships, contraception, pregnancy, homosexual venereal disease and other personal matters. Professional referral group speakers. Suite B, Carolina Union. Telephone: 933-5524-hour service.

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Breast worship?

Cricket Ussery

If you have a 38-inch bustline, your chances with men are better than your friend's with a 32-inch bustline. Myth or fact? Unfortunately, it is often fact. But why?

Psychologists have considered the problem and, as is often the case, given varied opinions. Freud, a long time enemy of women and her sexuality, has left behind his simple solution: Men associate breasts with nutrition, the obvious link being that the breast fed male recalls the warm milk and satisfaction of days gone by. From this, we might surmise, the bigger the breast, the more warm milk and satisfaction. Of course, fewer and fewer men are breast fed, and many men are still interested in breasts. Could it be that, alas, we must face the sad fact that Freud is out?

Indeed, it is a sad day when women are no longer thought of as penis-enviers and sucklers of men. But never fear, our conaries have more psychology for us to swallow or choke on. Desmond Morris, in his book *Intimate Behavior*, partially backs Freud's views. He, however, carries it beyond nutrition and security. It is a matter of comforting rather than feeding. He gives as an example "the distraught mother (who) jams a rubber nipple into the mouth of her screaming infant." Others, according to Morris, are one substitute for the comfort and reassurance of being held and fed by Mother. Even bottles close enough to the "real thing" to give a child security. Babies, s/he is held close to Mother's breasts, even when drinking from a glass container.

Desmond Morris calls the need for such comfort and security, "oral fixation" about by holding an object between the lips, "oral intimacy". It is a need established early in life, as Freud points out, because of its connection with nourishment. Or, as Morris suggests, "Having something between the lips is a comforting experience for the human animal, since it spells reassuring contact with the primary protector, the mother."

Men who appreciate ample bosoms of their sex partners, are reminded of nestling between the soft, warm breasts of their mothers. It is a warm, secure memory of when they lay, full bellies, content and safe. These men like to touch and be touched by the breasts of their partners because of the satisfaction derived from "oral intimacy".

It is interesting to note at this point that most men, breast fed or not, regardless of their personal preference in a sex partner's bustline, will notice and comment on the Raquel Welch of the world. Rather than physical contact, it is a matter of visual appreciation.

According to one man, breasts are significant in that they are the only really outward evidence of sex division in a clothed body. He commented that, particularly during puberty, breasts are an important development (pardon the pun) because they mark the beginning of sexual maturity.

As many men grow older, the size of a woman's bustline diminishes in importance. As a mature human being, he looks for such obvious evidence of a woman's sexuality. It is the opinion of this writer that men who are *overly* concerned with a woman's bust size are possibly immature and, most likely, somewhat insecure.

Not to totally abandon our psychologists, Harry F. and Margaret K. Harlow conducted an experiment with rhesus monkeys and recorded it in an article, "Social Deprivation in Monkeys," which appeared in *Scientific American*, November, 1962. In this article, they described the results which led them to regard Freud's hypothesis.

The experiment utilized two monkey models, one of wire, the other of cloth. In one phase of the experiment, the monkeys were divided between those nursed by the wire monkey and those nursed by the cloth monkey, both equipped with nipples. Those "mothered" by the wire monkey fed from her and nothing more. On the other hand, the children of the cloth monkey would feed, then cuddle up to her to sleep.

In another phase of the experiment, monkeys were faced with both models; the wire one with a nipple, the cloth one without. Inevitably, they would feed from the wire monkey, but immediately go to the cloth monkey for warmth and security.

From this experiment, the Harlows concluded that it was the comfort content, rather than the food which drew the monkeys to their mothers. Once again, a security factor.

In 1969, another study was conducted, this time using humans — 95 undergraduate males. After being extensively questioned to determine personality types, the men were exposed to pictures of nude female profiles of various shapes and asked to state a preference. The results were surprising in lieu of the evidence thus far presented in this article.

Five groups resulted. Two were particularly startling. One group consisted of relatively unfriendly individuals, the majority of whom were breast fed as infants. The surprise was that these men preferred women with *moderate* breasts. One would assume they would be attracted to full breasted women.

Secondly, although everything revealed thus far would indicate otherwise, the men who preferred the largest breasted women were the independent, self-confident ones. Either the aforementioned hypothesis of seeking security is incorrect, or these men attained that security and self-confidence from some big breasted woman.

One final possibility is that breast preference is based on cultural standards and changes. This is entirely possible, according to Judith Flaxman of the UNC Psychology Department. It is her belief that in the 1950's, our culture was more breast-oriented than it is today.

This belief is shared by Betty Friedan, author of *The Feminine Mystique*, who poses a theory that war has a connection with breast worship. According to this theory, men who were away fighting a war were deprived of home and comfort, and thus put a great deal of emphasis on this deprivation by worshipping pin-up girls. They associated comfort with full-bosomed women.

Today, it seems, breast size has been somewhat de-emphasized. One indication of this is a decline in the sale of padded bras. According to one lingerie salesperson, many padded bras are still sold, although less than in the past, and more are sold to middle-aged or older women than to the young.

Women are finding value in many aspects other than physical, thus forcing men to change their values, somewhat. In addition, men are home, safe and secure from war. Perhaps it is indeed culture which determines breast preference. At any rate, padded bras probably will never disappear from the market entirely and men will continue to whistle at the Raquel Welch's, even when they marry the Mia Farrow's.

graphics

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in the basement of the Carolina Union

HSICS Serves Growing Needs

Susan Cranford

The office is small, but busy. A tall, bearded student wearing hogwashers is on the phone. In the adjoining room, two other students are making plans for an upcoming program.

The bulletin boards which cover two walls are strewn with notices—upcoming meetings, lists of resources available in the community, newspaper clippings about a new strand of V.D. Bookshelves are stuffed with pamphlets and books, and a glass case prominently displays various forms of birth control.

This is the Human Sexuality Information and Counseling Service (HSICS), located in suite B of the Carolina Student Union. Once a controversial addition to the student government-funded programs at UNC, the service now operates with the support and cooperation of the Chapel Hill community.

Designed as a student-run information and counseling service for UNC students, HSICS was formed in the fall of 1971.

Three basic functions were established for the service: to provide accurate and up-to-date information on the different aspects of sexuality, to refer students to the services offered by the University community dealing with sexuality and to talk, on a one-to-one basis, with students having problems in the realm of sexuality and interpersonal relations.

During the first school year, the service averaged more than 50 cases per week. Over 75 per cent were calls to 933-5505, the service's telephone counseling service. Most were interested in contraceptive information or pregnancy referrals — remember, abortions weren't always legal in this state.

Carolina was the first school in the nation to have a student-initiated, student-run sexuality counseling service. Since then many schools have developed programs, often with UNC's help.

Today UNC has 25 volunteer human sexuality counselors, nearly all of which are UNC students or recent graduates. About 65 per cent are women, and several are gay. Some 1600 people were reached through the service last year.

Counselor Michael Petty sees several advantages in a student-run service. "A lot of people come to us who wouldn't go to a professional," he said. "We speak the same language, and we don't have any professional advantage in being right."

Cost is another factor. "People can't go into a physician's office and sit and talk for an hour or two," Petty said.

HSICS does not hesitate to refer people to professionals, though. "We know our limitations as counselors," Petty said. "We generally don't get into long-term counseling. If there's a problem that a couple of sessions can't handle, we refer them to a professional."

Petty is realistic about the service's function. "We can't help everyone who walks in the door," he said. "We have to realize that. But sometimes people just need someone to talk to."

Gary Phillips, a senior at UNC who has counseled for two years, agreed. "I think it really does serve a need," he said. "The system in the United States is oriented towards efficiency rather than human needs."

The atmosphere at HSICS is intentionally comfortable. Confidentiality is stressed in all parts of the service's activities. Counselors talk to callers on a first-name basis, and no information containing names is kept.

Petty also stressed a "non-judgmental" attitude on the part of the counselors. "We try to help people realize what alternatives are before them," he said. "Asking the right questions is a big part of it."

But peer counseling is not easy. Questions can range from "I'm having trouble getting along with my boyfriend" to "I think I may be gay, what should I do?" Counselors must be trained to answer questions such as these or give information about birth control methods, sexual dysfunction, venereal disease, abortion, etc.

This training process takes a long

time. Persons interested in volunteering must submit applications to the service, which are carefully screened for potential problems. Only about one-third of the applicants eventually make it.

Beginning counselors start off with an intense training program of three to four-hour meetings every night for the first week. Conducted by doctors, nurses, psychiatrists, experienced counselors and others, these sessions are designed to acquaint the trainee with basic counseling information.

For the first semester, trainees work with experienced counselors in the HSICS office. The training continues with all counselors at biweekly meetings where programs on different subjects are presented and difficult cases are discussed, always anonymously.

An important aspect of HSICS work is its outreach program, which has carried the staff all over North Carolina. Counselors talk to classes, dorms, fraternities and sororities, church groups, schools, etc. Most of the program consists of loosely structured discussion sessions.

The Human Sexuality Information and Counseling Service's office and phone are manned weeknights from 7-9, afternoons and assorted morning hours. The service encourages people to come in and talk, pick up some free pamphlets, check out a book from their library during these hours.

At other times, the phone is answered by a recording which gives callers' phone numbers for emergency calls.



UNC Sex Survey:

An estimated 65 per cent of undergraduate women at UNC are not virgins, according to a 1976 random survey of 417 Carolina coeds.

Casey Jacob, a 1976 UNC graduate from Connecticut, conducted the survey last spring for a senior honors thesis in psychology. Jacob delivered the questionnaire to 1200 undergraduate women at UNC whose names she selected randomly from the University phone book. No names appeared on the questionnaire, and the answers were entirely anonymous.

According to Jacob, too many people still project the '60's morality, characterized by free love and group sex, on today's youth. She conducted the survey hoping the results would reinforce her belief that today's women do consider moral values important. Although young women today tend to have more liberal attitudes toward sex (only 16 per cent of those surveyed believed in total abstinence from sex before marriage), the majority still do not approve of casual sex, according to the survey.

Nearly 90 per cent of the women surveyed were single, and three had been previously married. Most of the women (255) lived on campus.

turbated; a third have not masturbated, while 8.8 per cent were not sure.

Women with very positive attitudes toward masturbation tended to be more experienced sexually. Of those who were very positive about masturbation, 81.4 per cent were not virgins, and 92.5 per cent had had an orgasm. These women usually began sexual activity earlier (around age 16) than others. In the entire sample, more women (108) first had intercourse at age 18, than at any other age.

By far most of the women in the sample have had an orgasm (74 per cent). But 76 women (18.4 per cent) have not, and another 7.7 per cent were not sure. Most women have reached orgasm through manual stimulation by their partner (73.6 per cent) and through intercourse (65 per cent). More than half also reached orgasm through oral stimulation, somewhat fewer (48.6 per cent) through masturbation.

Almost a third of the women who are sexually active never have more than one orgasm during one act of sex. While 62 per cent said sex is extremely enjoyable when they have an orgasm, only 12.5 per cent felt sex to be extremely enjoyable when they did not reach climax.

Women More Liberal; Morals Still Important

By far most of the women (84 per cent) were from the Southeast, and 83 percent were from Protestant homes. While only 2 per cent said they were brought up with no religious affiliation, 19.5 per cent said they now have no religious affiliation.

Of the 271 women who are not virgins, the period of time since their first experience with sexual intercourse ranged from one week to 10 years. Many women had had intercourse with only one man (37 per cent), while the largest number of male partners listed was 50. Almost 90 per cent had had eight or fewer sex partners.

Almost 70 per cent of these women said they are currently having sex with only one man. Less than 4 per cent are now having more than one sexual relationship, while over a fourth are not presently sexually active.

Of the total sample, 16 per cent felt they could not have sex unless they were married. But 40.5 per cent felt they could not have sex with a man they did not love. A large majority (86 per cent) disapproved of having a casual sexual relationship.

In the survey 74 per cent of all the women have erotic fantasies or dreams, and over a third said their dreams are purely sexual.

Equal numbers of women felt either somewhat positive or somewhat negative about masturbation. While 23 per cent were very positive about masturbation, only 15 per cent were very negative. Almost 60 per cent of the women said they have mas-

Over two-thirds of these women said foreplay must last from 0-15 minutes for them to become sexually aroused. Most others listed 16-30 minutes as the amount of time needed to become aroused. About 60 per cent said that intercourse must also last 0-15 minutes before they reach climax; but about 4 per cent said intercourse must last more than 45 minutes before they have an orgasm.

Among the sexually active women, popular reasons for not having sexual intercourse were fatigue, menstruation, extracurricular activities, school work and headaches. Over 81 per cent of these women said one of these reasons prevents them from having sex. Illness prevented 38 per cent, and lack of birth control prevented 21.4 per cent from intercourse.

About 95 per cent of the women in the survey were heterosexual. Six were bisexual, two were homosexual and six were unsure.

Jacob noted two problems with the survey. First, all questions were geared to heterosexuals, and thus all references to sexual activity applied only to heterosexual activity. Second, race was not asked on the questionnaire, which could be an important variable in evaluating the results.

LESBIANISM - "POLITICS"

Nancy Mattox

From the clergy to Congress, from the sanctuary of academia to the bastion of everything that is wholesome and American, the world of professional athletics, well-respected members of society today are "coming out" as homosexuals. In doing so, they often see the ideal of liberalism that figures so much into the philosophical history of the country fall away; they are subject to discrimination in housing, in employment, in the places where they may gather for social purposes. The very least criticism they encounter is the person who says, "Okay, I can tolerate that, but why do you have to run around telling everybody?" Consider: a straight — that is, heterosexual — couple seen holding hands in public is virtually ignored, while a gay couple doing the same is ridiculed as performing a flagrant and distasteful exhibition of their "perversion". The fact is that this society encourages the attitude that every acquaintance of the opposite sex is, above all else, a potential sex partner. The expression of sexual preference today is expected of every one of us as an assurance that we fit the virile American ideal.

Gays are no longer apologizing for their "different-ness". The slogan "Gay Is Good" became a rallying point as the gay community at large found identity as whole, healthy, contributing people. Homosexuality is no longer identified as a mental illness by the leading association of American psychiatrists, but as late as the early 1970's, a young male law student in California was ordered by the courts to be castrated when it was discovered he had been having an affair with a teenage boy.

The heterosexual community indeed fears the homosexual. The common conception of the gay person is as the limp-wrist faggot or the bull dyke; the "queer" who will screw anything that walks, looks like a "queer" and is not the kind of person you would volunteer to meet in a dark alley or a deserted public bathroom. However, the real horror for the homophobic community comes in the realization that homosexuals are very ordinary sorts of people; official studies, among them the famous Kinsey report published in 1948, estimate that around thirty-seven percent of the population has experienced some overtly homosexual contact. The majority of gay people usually see any attraction they may have for an "avowed" heterosexual as counterproductive and do not force the relationship. You see, America, "all them queers" are not out to get you or your children; they are simply demanding the same rights given any other group suffering oppression.

I interviewed Ann and Susan (not their real names), two women who choose the love of other women. Ann is an undergraduate at the University of North Carolina; Susan is a graduate student hoping to get her doctorate in the next few years. Ann has long dark hair, speaks quietly, and is actively involved with women's concerns on campus. She in no way fits the stereotype of the "bull dyke" — something akin to a longshoreman in appearance. Susan is a quiet woman, small in stature, extremely articulate; she has a strong sensitivity which demands mutual human respect. You could not "tell" they are lesbians any more than you could "tell" whether someone was a fifth-generation Armenian/American.

Ann considers herself bisexual, but she adds she generally prefers women. She "came out" — that is, accepted her lesbian identity — when she was 16 and had an affair with a former teacher. Prior to this time however, she said she had been "relatively close" to one boy and had found him attractive. She had always had older friends, she said, and had crushes on both women and older and younger men.

"I was not looking for a mother-type," she said when asked

what she found attractive about women. "I have a mother I deeply love and I wouldn't want to replace her." She later added that she thought the feeling for herself as a lesbian was something very close to taking the slogan "Female Identity/Sisterhood/Solidarity" one step further. Ann said that with women she had had an easier time getting respect, that she genuinely enjoys women's bodies, and the understanding of women's bodies in addition to women's roles in society formed a better base line for her relationships with women than for her relationships with men.

This mutual respect and understanding, the concern for the well-being of women without the problems of the traditional domination of one person over another was the real key to the understanding of lesbianism, not the sexual aspect of the relationship, both women said. Susan explained, "The thing about the lesbian experience that makes me a lesbian is, first, the emotional ties and secondly the political ties. The sexual aspect is a convenient third."



Susan came out in college but she says she realizes that her life had been spent enjoying the company of females. She said that, up until the dating age, the majority of her friends had been male, but with all the things that were "expected" in the ritual of dating, she and the boy she went out with were both uncomfortable. She did not until her sophomore year at college, however, put a name to her feelings. She said she had sometimes wondered why going out with her female friends was so much more enjoyable than going out with her male friends, but the atmosphere of her small women's college helped focus her feelings. "At college," she said, "I adopted a kind of separatist attitude. As far as I was concerned, men were guilty until proven innocent of chauvinism." Her emotional ties deepened with women. She said, "At that college, you didn't just hug your best friend when she came back from vacation, but you walked around campus arm-in-arm. Giving a friend a back-rub was not looked on as something peculiar. The physical closeness was very natural." She added she had never been too keen on dating or primping; what she called "decking

AND EMOTIONAL TIES"

in the plumage for dating season".

On her attraction to women, Susan said, "There is a difficulty sometimes immediately after coming out about professing love all women," explaining that a lesbian's actions show that she doesn't love *all* women, just as strictly heterosexual women don't love *all* men. "There is a certain redefinition that goes on in every relationship, whether gay or not. If you find yourself becoming close to someone, there are problems as to where your feelings should stop. How do you approach the woman? I'm not going to pressure her into a relationship she doesn't want." She continued, "Sometimes someone will approach me wanting to know what lesbianism is about; sometimes they want to experience it physically. That's not fair to either one of us. It's an educational experience I don't want to have."

SHE: So how do you react when someone makes the statement, lesbians are hardened against men because of some bad ex-



photo by Susan Cranford

perience with a man and the only thing she needs," etc.

Susan: Depending on my mood I either burst out laughing or I cry. That's a ridiculous statement, indicative of the idea that the penis takes care of everything. Especially if the statement is coming from a woman, I would be hurt a little and I'd think, "Why is she saying this? Who has said this is what she needs?"

Ann: Maybe she wants to believe that what she needs is the right thing. Women as well as men feel threatened by lesbianism. I want to talk to the woman, help her to realize her full potential — not necessarily as a lesbian but as a woman, in realizing the understanding there is to be had in acknowledging other women." SHE: And what about the roles or the stereotypes, the woman in the overalls, butch haircut and leather jacket with the bike chain in her hand, the woman who has tried to "act" masculine, who has become the popular image of the lesbian — the woman who actually wants to be a man?

Susan: Butch/femme roles began out of necessity, as a way of identifying other people in the bar scene. The only model people had

to follow to say, "I'm available" was the heterosexual male model, that of pursuer and pursuee. Did you want someone to ask you to dance, buy you drinks? This has broken down, partly I think due to feminism, to gays coming out of the closet.

SHE: Is there role-play — that is, dominator and dominated — in relationships?

Susan: No, of course not. In any relationship, you never have one person taking on all the masculine roles, another taking on all the feminine roles. There are no set rules: she cooks and I clean. That's kind of falsifying or arbitrating the nature of the relationship. The source of frustration is redefining the (emotional aspect of) the relationship; it's silly to say how to split up the work. It's much more of a problem when you're used to sex-role stereotyping.

Ann: My lover sometimes does things that could be considered role-playing, like opening the door for me, but it's much more an act of mere consideration for other people than role-play.

SHE: How important is it to you that your friends, your business associates, your family know that you're homosexual? Do you ever find it necessary to hide the fact? How do you feel when you do?

Ann: For some people it's sometimes fun, for a game, to hide their gayness. I try not to make it a game. I need to tell people sometimes. I feel like I lose my integrity by being dishonest.

Susan: At college, my teachers knew before I did that I was a lesbian. Sometimes there is a hesitation to say "we — did this" or "my roommate and I did this" and depending on the people I'm around, I avoid mentioning personal relationships but I don't go so far as to imply that I'm involved with a man. I do feel terribly uncomfortable about trying to change the pronouns.

Ann: My mother knows. Her one main concern is that she doesn't want me to hurt myself or anybody else. I know I have a choice. Ideally, I would like all my family to know and love my lover, to give her the same respect they give me. I would like my brothers to know so they could have a positive gay image.

Susan: My brother knows and reacts very favorably. My folks don't know and they'd probably be hurt if they did. One summer before I knew for sure I was a lesbian, my mother told me when she found me reading a book on the subject that I should never come back to the house if I ever "did anything like that". I will tell them eventually, though. They got kind of angry when I came back to school early for reasons I didn't explain during the holidays.

Ann: I don't think parents ask questions unless they suspect something.

Susan: I think they would see my homosexuality as a threat to them. My parents have always bragged on us; my brother and I have always been overachievers. It would be a real blow to their egos for them to find out. They'd be worried that I would be ruining myself for society.

Ann: I think my father would see it as a rejection of his own sex.

Susan: I don't think I'd have that problem. I didn't know until I went to college and started reading all those books that fathers didn't vacuum the house. My mother and father have a very equal relationship outside the home. My father's macho attributes are very few, but my mother sees my feminism as a cut to her. She doesn't believe that I don't think her decision to stay home with us when we were little and not go out to get her Ph.D. was a bad one. I think her first reaction would be extreme anger.

Ann: My father is always asking me to reassure him. One of the first questions that always comes up when I go home is about what male friends I have.

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Lesbianism

SHL: So what is your relationship to men?

Ann: I like men. It's easier to have male gay friends. I like the gay community spirit. Honesty is very important in any relationship and it's important for me to be around other people — male and female, heterosexual and gay — who accept my gayness. Closet cases lose out on so many other things that are related to gay pride. The conference (The Second Annual Southeastern Gay Conference, sponsored by the UNC Carolina Gay Association, coming up in April), my involvement with TALI (the Triangle Area Lesbian Feminists), and my involvement with a group of singers who are largely lesbians — all of that is important to me. It's really exciting for me to get to know other couples. In my work, however, I don't want to hurt myself.

Susan: I don't find gay men oppressive. Some of the men here are incredibly conscious of the meat-market scene in bars, and their co-workers' ideas of the limp-wristed faggot who is seen as not quite male. There are so many different kinds of males. I've found that once barriers are torn down, when they understand I am not a potential sex partner, then I have formed some very close relationships with men.

SHE: As women involved in the women's movement and the gay movement, how do you react to transvestites?

Ann: My immediate reaction is that it's pathetic, but then I have to stop and think that it's one thing to dress up as something and another to try to *be* something different than what you are . . .

Susan: I don't know whether cringe is the right word. Sometimes I am repulsed because it's all a gross parody accenting stereotypical female attributes so strongly that they appear grotesque. On the other hand, in a bar where I've seen them, it's a way of attracting attention to yourself and saying, "I'm available". I once saw Miss Gay Roanoke who was a transvestite, and I found that disturbing — to exhibit yourself as a hunk of meat. But it's a part of the gay culture that exists. I don't think too much about it.

"The First Time Ever . . ."

Nina Hill

"I lost my virginity by my choice," said Ms. Q, a UNC sophomore. "Ahh, it was time. I was babysitting, the T.V. set in the background — 'no, not on *their* bed,' he said. 'Oh, just please,' I said, 'let's just *do* it!'"

For whatever reason, the first time one experiences the tensions of sexual relations is somehow more memorable than many later experiences. Maybe it is the utter newness and mystery of the event which makes the loss of virginity so unique — perhaps it is the singularity of the event itself which creates the mystery.

Mr. A, a senior, said, "It was planned out. My girlfriend told me she wanted to make love. We did, on a beanbag (chair) in her house. I'd been going out with her for nine months. I felt great about it. I was mainly concerned about how well I did. She said I did fine. Definitely a good way to lose it."

Some of the people I talked to said the act was impulsive.

Ms. S felt she was coerced into the act. "I was 16. I was on a hard wooden porch, with a boy three years older than me. It was a hot summer night, and I was under a lot of pressure from both the guy and my enlightened upbringing."

from page 9

The feeling for herself
as a lesbian was...
taking the slogan
"Female Identity/Sister-
hood/Solidarity" one
step further.

SHE: If you were to give a message to heterosexual women, what would it be?

Susan: Whether they're lesbian or heterosexual, perhaps they should learn to recognize the importance of their female friends; to appreciate what women add to their lives. At a college place, people are so much more willing to get lost or more oriented to the status of having a boyfriend and not being labelled lesbian, that women are taken for granted — but always willing to show up and help.

But probably most of all, that it is as natural to love another woman as it is to love your mother or your friends.

Others were drugged or drunk. "I was drunk and stoned but the move was premeditated and enjoyed by all involved. Parties also played important roles in the impulsiveness of the interviewed.

Some waited for the new freedom of the college campus to inspire the "baser instincts." Ms. Y said that, "The Morris dorm was transfigured by the intense feelings in each of us, in a mystical high. The high was not from the seventh floor, or from anything without, but came from our shared belief that we should make love. No regrets, age 18."

Across the street, in Hinton James, Ms. T had not quite transcended an experience. "It was my freshman year," she said, "4:00 on a Sunday afternoon. It was a real quickie. In. Out."

The expected agonies of the experience sometimes encouraged those with more foresight than the students quoted above. Only a few of those I interviewed, however, expressed a desire to remain virginal.

Ms. R, a senior told me, "I haven't lost it yet. When will I? Who knows. I guess I'll know when it's right. It'll depend on the guy, the place. I'd like to dream that it would be something like the big love scene in *For Whom the Bell Tolls*."

"For me, it's been the most calming, reassuring experience my life. After only six months I feel very peaceful and centered."

"I've found that I periodically need to spend some time on the side-lines to literally keep my sanity."

"Now I completely understand and appreciate *me*. I go by my own rules and definitions."

These women were describing an alternative sexual lifestyle which is currently becoming more widespread and openly discussed. Celibacy, the "willful and deliberate abstention from sex," is attracting people who desire a release from the pressures involved in most sexual relationships. The idea of living a portion (or all) of one's life without sex is not new, but the willingness to feel, admit and appreciate such an abstention seems to be. Today most books and magazines devoted to feminism and/or sexuality include discussions of what may be the least understood sexual practice of all.

Three Triangle area women who do understand openly discussed their own experiences with celibacy. Each had her own reasons for wishing to remain partially anonymous.

Doris has been a widow for eleven months and celibate for . . . At 31, when her four year marriage came to an end, she decided to "throw herself into her work" and put her life back together. She found it was not easy.

"I felt at loose ends, all bruised inside. I couldn't concentrate or talk to people. My family and friends convinced me that I was lonely so I started going out after a couple of months."

After being adjusted to marriage, Doris found she could not understand or cope with "the dating game." Her "confusion" worsened until she made the decision to become celibate. She called it, "the only sensible thing I've done in a year."

Sharon, 25, became celibate thirteen months ago in an effort to "get re-acquainted with myself and find out what had been wrong in my relationships with men," she cited a lack of self-confidence and over-possessiveness as major factors in the "break-ups" she had been involved in.

"I just realized that I didn't know or enjoy 'me' enough to make it work with another person," she said. "I decided to sort of withdraw and explore myself. When I get that done I think I'll really be ready for a man."

Mary is a 20-year old UNC junior who advocates periods of celibacy for everyone, in order to "keep yourself and other people in perspective." She feels most people do go through such periods, but, instead of learning and profiting from them, "they feel guilty and upset and cut it as short as possible. That's ridiculous."

Mary has decided to spend at least a total of six months out of each year "on the sidelines." After two years, she says she is pleased with her decision.

"I begin a period of celibacy whenever I feel the need to. I have no specific schedule. The experience always leaves me refreshed and excited."

The women agreed that the main advantage to celibacy is that it removes many of the distractions and anxieties which often prevent women from communicating with themselves. The time and energy usually devoted to acquiring and dealing with sexual conquests can be channeled into understanding oneself.

"I hadn't had any real time to myself in years," said Doris. "The men I was involved with after my husband died were very nice, but I needed to realize that I still had 'me' inside — and that I could never leave me."

Sharon called celibacy a "mental, physical and spiritual retreat." She felt that through trying to please many different sexual partners, she had begun to play roles that were far from her true personality. Without the pressures of role-playing, she hopes to "rediscover" herself.

Mary spends part of her celibate period in meditation, "listening to what's inside." She said that even though women today are "looking out more for their own pleasures," there is still a tendency to become absorbed in another person.

Celibacy—

"Peaceful and Centered"

"While celibate I can regroup my inner resources," she said. "It renews my faith in myself and other people."

The women felt they have become much more independent and self-assured while celibate, since it has taught them that they are indeed able to function alone. Sharon said she often feels as if she has "just gotten out of prison. No source of power or domination hanging over me."

Perhaps one of the most widespread myths about celibacy is that it is a totally nonsexual period. Actually, the women pointed out, it is a time of a totally different type of sexual energy. Sharon described it as "getting in touch with the rhythms of your own body." She said she was now more aware of the "design and function" of her body.

Mary said she believes the actuality of "doing without sex" heightens the awareness of one's own sexual responses as well as those of other people. "You can see just about anything more clearly when you're removed from it. Sometimes I sit and think about what actually happens in a physical relationship — my part of it anyhow."

The role of masturbation in celibacy is probably exaggerated, according to Doris. She feels that most women "rely a little too heavily on gratifying their own sexual needs" when first beginning celibacy. She said that, personally, she soon began to feel that "too much" masturbation obscures the benefits that one can receive from celibacy.

"At first some women may think that the only way they can survive celibacy is by continuous masturbation," said Sharon. She feels that this is a conception to be overcome, but that masturbation is an integral part of celibacy; and a learning experience all women should have. She called masturbation one of the best ways a woman "can come to understand and increase her sexual pleasure."

Mary said she feels many women are forced out of celibacy by societal pressures, and the attitudes of their family and friends. "Celibacy is harder for some people to accept than homosexuality. They say 'but how can you be doing nothing?' "

Doris agreed, saying that she is very hesitant to tell most people she is celibate. "They either think it's a grief reaction I'll get over, or that I'm crazy." She said if more people would admit to being celibate everyone could "go their way in peace."

Sharon feels even "friendly" relations with men are jeopardized when they find out she's celibate. She added that many men don't even want to associate with her after realizing her sexual preference.

"I'd still like to go out with men on a friendly basis," she said. "But so much emphasis on sex makes it almost impossible. Most people are surprised and turned off by someone who takes comfort in being alone. You still need friends though."

Celibacy does not necessarily spell loneliness though. The women voiced their appreciation for the companionship of other women, which they increasingly have come to value. All said they hope more women will be willing to consider and practice celibacy if they feel the need to, as more publicity is given to the subject.

Lynn Garren
Editor

Editor's note Jackie is 24 and has been a prostitute for eight years. With a little maneuvering, she agreed to talk to me, and our taped conversation is partially transcribed here. Please remember that any opinions voiced are merely our own, and reflect the ideas of no group.

SHE: How did you get into this?

JACKIE: Well, I guess this is what you expected. I left home and had to make a living. I met some girls in Kansas City that were into hustling and they took me in. I didn't starve.

SHE: Ever think of getting a job?

JACKIE: This is a job. The only one I want anyway. I admit it's not what it used to be, but I'm still not starvin'.

S: What's the situation with pimps? Are you on your own, or does somebody get a cut of your money?

J: I've done both. After awhile, in Missouri, I joined a house. You know, the guy comes in and we all come downstairs and he picks one out. Most of the time we sat around and played cards or something. But the funny thing was that we split up the money all around — but not the work! Damn, sometimes the younger ones never got any rest! You kinda wished you were 60 and all saggy or something!

S: Who says you have to be 60 to sag? Was that better than being on your own?

J: Oh yeah, safer. No weirdos ever came in there, that I remember. Now in Atlanta there was just one guy that controlled us on the street. Everybody had her own territory, and regular tricks that came around. You've probably seen it in the movies. Pimp visits his girls once a week and collects. In return you get some status and protection.

S: How?

J: Well, everybody knows just who's working for who. The word gets around, and people kinda respect you if you're in with a good circle. Look at you with respect. And, if a pimp's halfway worth having, he has some people that cruise around, check up on his girls. They might spot anything to be run from — hard-nose cops, odd-looking tricks hanging around. Or they get uneasy if a girl's not seen in her spot for a long while, you know?

S: I'm wondering how they'd define an "odd-looking trick" or what would be an abnormal length of time for a girl to be actually off the street. How much time is it supposed to take?

J: It all depends on what's being paid for. Could be anything from half an hour to two hours. I guess the average would be about 45 minutes. Then you're rid of him. Better than having him snore at you all night, isn't it?

S: To each her own. I admit snoring is tough to take but there are worse things. What would you say is the worst thing about what you do?

J: The attitudes of self-righteous straight women that sneer at you, or try to call the cops — stuff like that. High and mighty married women. Hell, they sell it



**“This is a job.
The only one
I want anyway.”**



for a lot more than I do — a house, a car and a credit card! I just get plain cash. And little single whores are just as bad — scared that if the guy gets to us often enough, he'll wise up and won't waste his time and money on them — or credit cards either! They're all scared of us 'cause they're afraid we can take away their "security" or whatever you call it.

S: Sounds like sex is the only factor, then; in marriage or any facsimile thereof.

J: Well isn't it? At least to the men.

S: I think there's more involved.

J: You all think too much. That's why men need us so much. The young ones especially get sick to their guts of think-

SHE, February 1977
ing. We've all got more than brains to worry about!

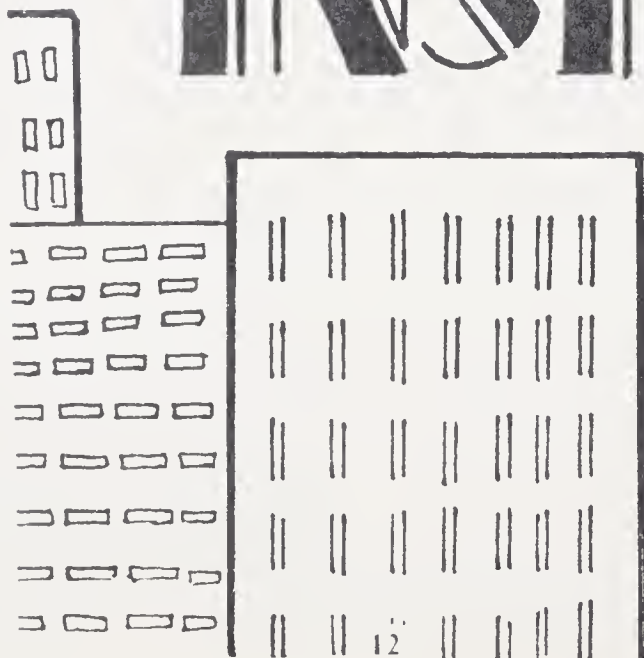
S: I've always thought *both* ends should be put to equal use. You said before that the amount of time involved depended on what was being paid for. Let's talk specifics.

J: A lot depends on what part of the country you're in, I think. In New York the requests were more interesting — lots of S&M freaks and guys acting out all kinds of fantasies, parties — wow! One dude had had this dream about suction cups and all kinds of plastic things. It was wild. But you really don't want to get too many marks or anything on you if you can help it. Freaks the other tricks out sometimes.

S: I'll remember that. What are the big requests down here?

J: A hell of a lot of off-beat blow-jobs, really. What's wrong with you people? Mostly just the regular old stuff — a little boring. Some complaints from older guys about women that won't give it to them. Sometimes I don't blame them — there are some gross, revolting people around. About the money, I'm on my own now so it's a little higher. . .

S: How about just an estimate — for a day's work. Can't give out any free advertising, you know.



A

INSIDE

THE

A

THE

don't *have* to advertise. Depends on
e you are, again. I left Durham be-
e you just can't make anything there.
Why not?

Cause of Chapel Hill! Hell, *anybody*
get *anything* he wants for free! So
pay for it in Durham? A good day
worth I'd make . . . after the cut . . .
be \$200-\$250. Down here, around
-\$150, I guess. It changes. I can't
for anybody else, either, you know.
Do you support legalization of prosti-
tution?

Well . . . I don't think so. See, some
are interested just because it's
"easy". If it was easy and legal and
and all the time, they'd probably get
it. You tell 'em that in Chapel Hill!
Competition would be a lot stiffer.

If this is your work, what do you do
for recreation?

I like to just sit and be by myself, you
know? Get together with some sisters and
listen to music.

What about men in that capacity? Do
you spend any free time with them?
No, what a bad choice of words!

No, not usually. I'm not into that.
Being bored can work both ways. I'd
rather be by myself.

Does it bother you — knowing you're
thought of as a "thing" by so many peo-
ple — instead of a person?

**"Most are
lousy at it,
I'll say that!
They maybe run
their hands over
you once, a couple
of licks someplace
and they come!"**

J: Oh, no. Long as *you* know you're a
person. Most people treat everybody else
as a "thing", don't they? But I'm doing
what I want, so I don't feel "oppressed"
or anything.

S: Ever have any lesbian customers?

J: A few up north; not many. Nice peo-
ple. I loved talking to them, and being
with women didn't bother me. I look at
the money. I don't think they pay for it
too often.

S: What about the police?

J: Most of them are OK wherever you go.
They won't say or do anything unless you
kinda push 'em, or somebody's trying to
pay you back for something. They've
been known to ask for a few favors in re-

SHE February 1977
turn for not hasseling us — several of
them might get together for a party or
something. I've been arrested four or five
times but never convicted. You learn how
to stay out of sight, sort of.

S: When you're out working, exactly
what do you do? I mean to attract cus-
tomers?

J: It's a lot harder now! Use to the tricks
could spot you by your clothes or make-
up or something. Now everybody looks
like us! I just wander around, talk to
likely-looking guys sometimes. Smile.
Look ready and willing. Stay in the same
spot awhile.

S: Is there such a thing as a "typical"
customer?

J: No, not at all. You get all kinds —
shapes, colors, ages. All kinds. They're
getting a little older, I think. Most are
lousy at it, I'll say that! No wonder their
women refuse them! I wonder if they
ever gave a thought to how it was gonna
feel to her. They maybe run their hands
over you once, a couple of licks some-
place and they come! I don't really mind
that 'cause the less time the better. It's
the ones that just can't keep it up that get
me. Feel like saying, "You want me to
help you prop it up or something?"

S: Do you enjoy sex? Inside your work
or out? Physically, emotionally . . . in any
way?

J: Well . . . not anymore, I guess. I'm
probably bored with the physical, and I
always wondered whether there really
was any other level to it. You know, may-
be some people just want to believe very
badly that there is. I'm not complaining,
but I guess people think about it too
damn much anyway.

S: Any regrets? Would you do anything
differently?

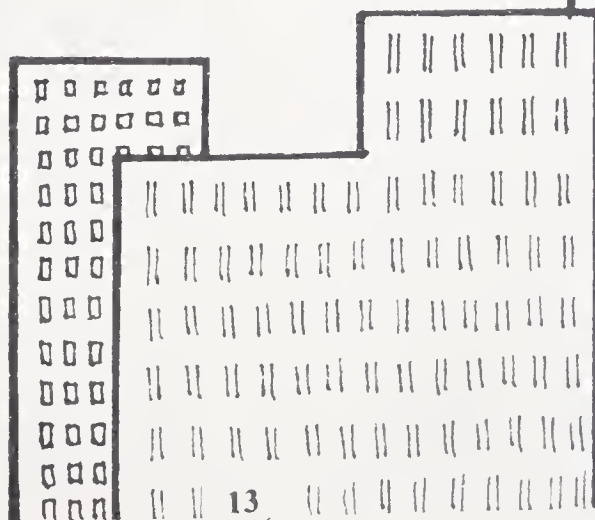
J: I'd probably save my money more. Or
take some time to go to school and then
have some way to support myself after I
quit this. I'll be through in another three
or four years, I guess. Might consider mas-
sage parlors then. They'll usually take
"old women". But I don't really have any
regrets. A lot of hopes, but no real re-
grets.

Somebody said
we overlooked
"Love"
in this issue, so,
Happy Valentine's
Day!
— from SHE

OK

WORLD OF

KEER



Declaring Independence

It is a college student union. The year is 1960. A group of girls are sitting at a table near the corner of the room. A group of guys are gathered at another table. Both groups are talking about Mary. Mary is one of those girls people talk about: Mary will say yes! The girls are talking about her bad reputation and how they don't want to hang around with Mary anymore. The guys are talking about her bad reputation and how they do. Either way, Mary's losing out.

It's the same student union, seventeen years later. Both groups are reassembled at different tables. They dress differently than the earlier groups, use different slang, and have substituted interpersonal relationships for friendships. But both groups are still talking about the girl with the bad reputation. Only this time the girl is Sue, and her reputation comes from saying "no." The fact is, you know, she's a virgin. The girls don't want to hang around with Sue because virgins are obviously unable to deal with independence, maturity and responsibility for their own decisions. The boys don't want to hang around with Sue because, well, if they went out with a virgin, they couldn't reach the deeper levels of a relationship which everyone is saying should happen now.

1960 or 1977 — Mary and Sue were both judged because they were making independent decisions.

In 1977 when women are standing up for their right to be individuals, it seems ironic to substitute one set of accepted patterns for another. The revolution for women is not a sexual one,

A Personal View...

pains, overeating, attempted suicide, etc., physicians performed clitoridectomies, circumcisions and castrations. Barker-Benfield said that castration "gave way to further drastic gynecological surgery including salpingectomy (extirpation of the Fallopian tubes), hysterectomy, and the transplanting of ovaries." By the early 1890s, female castration was epidemic and such operations continued until at least 1921, according to Barker-Benfield. (See article in *The American Family in Social-Historical Perspective*, edited by Michael Gordon.)

While men and especially male physicians were doing everything possible to stifle and deny women's sexuality, the first female doctor, Elizabeth Blackwell, responded: "Physical sex is a larger factor in the life of the woman, unmarried or married, than in the life of the man . . ." The famous Mosher Survey of the late nineteenth and early twentieth centuries supported Blackwell's thesis that women enjoyed sexual intercourse for reasons other than procreation and did, in fact, experience orgasm.

Meanwhile, Freudianism began to seep through every facet of American life. While Freud's theory on the two kinds of orgasms — clitoral and vaginal — was sexist (since he felt that the orgasm achieved through penetration was the normal kind), at least Freud admitted that women have sexual feelings. The Kinsey Report of the 1930s and '40s substantiated the knowledge collected through the Mosher Survey and opposed Freudian ideas. Alfred Kinsey and his sex researchers found that 84 percent of the women interviewed achieved orgasm through manipulation rather than penetration and thus verified that the clitoral orgasm was the typical kind and in fact the only way (since the clitoris had to be stimulated or no orgasm occurred at all).

Freudian sexism predominated the 1950s (despite surveys of the women involved), but in the sexy sixties, women came into their own and in the sexier seventies . . . who knows? Today's sexual revolution is certainly a part of a much deeper movement

per se. It is a revolution in thought which gives women the right to choose the pattern that their life will take. We admire independent women — just as we admire independent men — but we don't prescribe the actions taken by an independent woman is to do the whole thing. Independence is the ability to see yourself and to then make choices for yourself. Peer pressure will always be around. But now, when women are making real steps toward defining their individuality, it seems unfair to bring it down to sexual terms. Certainly sexuality is a major consideration. But it is a consideration which comes second to the concept of self.

And that's the whole crux of the problem: The failure of some people to realize their own potential without giving in to an abstract pattern. If *Time* magazine says that there's been a sexual revolution and that everyone is having deep interpersonal relationships — fine! But it is necessary to establish enough self-confidence in your own position and potential to find out what is right for you. That sounds like a cliché. But when there is so much pressure to assert your "new independence" by being sexually active, it seems as if no one has gotten the message.

We can't help the fact that people will always be looking for labels and "observable patterns" to define individuals. But we should never forgive ourselves for being a mindless part of a pattern. Independence, maturity, and responsibility are personal. Being one of the "women who do" without thinking or judging personally is just as mindless and self-righteous in its way as being one of the 1960 "girls who didn't because it just wasn't done."

from page 3

for freedom and expression and individualism. An article in the November 1976 issue of *Ms.*, "Keeping Up With The Kinsey," states that "The sex revolution is one facet of the revolution in rising aspiration, the spiraling search for personal fulfillment." The authors Carol Tavris and George Harris claim that Masters and Johnson studies have finally squelched the "foolish vaginal clitoral controversy." The authors indicate that the ignorant view of women's sexuality has also been resolved. They say that "interviews with married women showed a 14 percent increase in lovemaking between 1965 and 1970, and the 1975 numbers, now in the computer, are expected to continue the trend."

But we don't need computer calculations or statistics — our own man experience reveals that everyone is "doing it." When we talk to other women, we always end up comparing our sex lives; we discuss our "latest lay" as easily as we recall what (or who) we had for breakfast.

In short, in our views and actions concerning sex, we have "come" a long way . . . The *Ms.* article summarized it this way: "Masturbation, once considered unnatural, is as popular as baseball. Oral sex, once considered perverted, has skyrocketed. The female orgasm, once considered unladylike, explodes in multiples."

Our experiences with our bodies — whether it is through masturbation, sucking or fucking, or just touching ourselves, or with partners — is an indication that we are also taking hold of our minds, our futures. We are becoming ourselves . . .

Yes, we are sexually vibrant beings. To deny ourselves sexual expression because of lies too often repeated is to perpetuate the misconceptions held by man and church and state. Our sexuality is beyond outdated medical and psychological theories; it is simply us being us . . . female and beautiful . . . women and wonderful . . .



Women opened the windows of my eyes and the doors of spirit. Had it not been for the woman-mother, the woman-er, and the woman-friend, I would have been sleeping among se who seek the tranquility of the world with their snoring.

Kahlil Gibran

WHEREAS THE PARTY OF THE FIRST PART AGREES. . .

His eyes are the color of hot desert sand; with little flecks of aqua that sparkle like icicles in the sun. Sometimes they begin to smile long before the rest of his face. Or they might start to blaze and crackle and refuse to let you squirm away — a steady, direct beam of power.

He grins very easily and effectively. People are charmed and put at ease — telling him of love and secrets. It's an open, vulnerable, innocent farmboy grin — just a shade away from laughter. He usually tastes very faintly of coffee and smoke, the fuels that power the press. He likes very, very long, slow kisses and sighs when they're finished — smiling, his eyes still closed.

He talks an awful lot and pretty well. He doesn't always have the right words, but people understand what he meant, and fill in his gaps for him. He's arrogant, pushy and crude — his voice like water blasting over river rocks. He's uncultured, rough and backward. He blushes when the tip of his nose is kissed, and loves to ponder up at the crescent moon.

His hands are rather short and thick, and seem to be more accustomed to the shovel than to the typewriter. They're rough and turn red in the winter, but are always warm and gentle. They get very easily lost in my hair and fumble a little with buttons in the dark. But they always seem to be in the right places at the right times.

He'd never make it in a physique magazine, but he's solid and strong and good to hold. He walks in a slow, slightly waddling gait, and sometimes paws the ground like a stallion if he has to stop and stand and wait. It's easy to coax him into loving, after either hours of sleep or hours of toil. He's totally oblivious to women's equality — pigheaded and chauvinistic to the end. But I never really mind being slung over his shoulder and carried off to bed.

He eats too much meat, is insensitive to the finer points of things, and resents criticism. He's honest, pays attention to others' moods, and listens very well. He never snores, and doesn't mind helping with the dishes.

But the most important thing is that he called from a far off booth and said he doesn't want me anymore.

Nina Hill

"Party Formula"

Tryin' to bisect my angles again, huh?
Well, you don't use the right equation
One and one just don't equal two —
You have to multiply instead of divide.
But, then, you say reciprocity is passe —
Want all the answers.
I guess we're just in different sets.
Too many lines.
Too many numbers.
Too many formulas defining chemistry
For the different solutions.

SHE SPEAKS

When the idea to do a sexuality issue was first conceived last spring, we knew it would not be an easy task. We all foresaw difficulty in choosing, writing and finally presenting the material to the campus. We also expected some people would be shocked and offended by the issue. Now that the task is complete, we see our fears were well-grounded.

Overcoming deeply-ingrained insecurities, fears and "hang-ups" in general about anything is never easy. When the "hang-ups" concern sexuality, the battle is a great deal more difficult. Evidence indicates that some sort of sexually-oriented thoughts occupy the minds of most persons for quite a substantial amount of time. In view of all this, we feel it is every woman's duty to herself to confront and question her own sexual feelings as well as the feelings and beliefs of others, in order to choose a lifestyle she can be truly comfortable with.

In doing this issue, all who worked closely with us, came, at some point, to examine their own "sexual-psychological make-up". Some became uncomfortable, some became educated. Hopefully, all grew a little inside as a result. When we say that even "liberated" women have hang-ups that are hard to conquer, we know what we're talking about.

Please remember that we advocate no particular sexual orientation or lifestyle. Our main purpose was neither to shock nor offend. We wanted to present various aspects of sexuality that women are probably most curious about or interested in — things that may concern everyone in some way at some time. Choosing the story ideas to pursue was a long, tedious process. Actually getting them written was even worse. We'd like to thank the writers and all who were interviewed or consulted for their time and trouble.



There were several subjects we either desired or attempted to explore, which, for various reasons eventually became impossible to get done. They include: sexual dysfunction, mass murders, the changing shape of marriage, fantasies, sexual myths, the facts behind them, pornography and dating services. We hope that rape and birth control have been sufficiently covered by other publications in the past and will be in the future. We hope you find what we finally came up with to be interesting, informative and entertaining.

When we say we advocate no particular lifestyle, this is entirely true. As mentioned before, we do urge women to explore and try to understand their own sexual thoughts, feelings and actions. If something found in the inventory is upsetting or quieting in any way, resolve it if at all possible. Pressures concerning sexual behavior come from many places and are very heavy. We urge everyone to withstand the pressure (or do) anything which seems untrue to your own beliefs — every person has that basic right and responsibility.

Women today have potentially greater freedom of expression than ever before. Each must demand her right to or not to act, as she sees fit. We hope that with this realization will come a tolerance for the paths others have chosen — a willingness to accept the consequences of one's own actions.

We saw a need to speak openly about these topics and did so — knowing that controversy and criticism might come down in torrents. As always, we welcome your comments and suggestions. Please turn in any letters to the AWS office in the D of the Union.

Our next issue is likely to be a little tamer! Stories include a look at family life in Cuba, women and religion, and the comings of beauty queens. Watch for it.

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Photo by Janet Frye

Liz Carpenter

“Women Coming Alive”

Susan Cranford

Today's woman is more concerned about her identity and her role and responsibilities as a full citizen, according to Liz Carpenter, co-chairperson of WRAmerica and founder of the National Women's Political Caucus.

“There is really no woman today who thinks the same way she did five years ago,” Carpenter told some 50 North Carolina legislators at a recent dinner given by the Research Triangle chapter of Women in Communications, Inc.

“Today's woman is refashioning her life to grow,” she said. “There are new risks and new satisfactions.”

Women are coming alive politically, Carpenter said, noting that more than half of the women who ran for office in 1974 were elected. “There are women from the junior leagues and women from the civil rights fights who are now on city councils, or are mayors, or are in state legislatures and headed upwards.”

Women are taking on a new, important role in the marketplace too, Carpenter said. “The marketplace is not an all-male, all-white world, and the people who make the decisions affecting that marketplace cannot be all-male and all-white and expect to continue to thrive.”

Carpenter discussed politics in general and the Equal Rights Amendment in particular in the sharp, witty style she has become known for during her long public career.

Her 34 years as a Washington journalist included working as Lady Bird Johnson's press secretary during the Johnson Administration. Carpenter now teaches journalism at the University of Texas and is affiliated with the Lyndon B. Johnson Memorial Library in Austin, Texas.

A Southerner born and bred, Carpenter describes herself as “a song-singing, foot-washing, total-immersion Democrat.” She is a native of Saledo, Texas, a town she describes as “so small

we don't even lust in our hearts! God knows if we did, everyone in town would know about it.”

Carpenter was a strong supporter of President Carter in the campaign. “We are moving into a new era,” she said. “Jimmy Carter has put North Carolina and the rest of the South on the economic and political map like it's never been before. We're not running to keep up anymore. We're where it's at.”

The South can make great gains because of this new national attention, she said, but she cautioned the audience that certain duties and responsibilities must be faced if such growth is to occur.

“Now is really the time to get in shape, to remove all the antiquated laws that are wrong and have been wrong for so long,” she said. “No longer can we sidestep facing up to the matter of simple justice for women — 51.3 per cent of the population. This isn't a feminist issue, it's a women's issue, it's a simple exten-

Please turn to page 2

Janice Kizziah

Would you like to . . .

become the next Barbara Walters?
 help produce a television show?
 interview Stephen Stills?

College Women in Broadcasting (CWB) may be what you're looking for.

A small group of hard-working students interested in radio and television communications make up the UNC chapter of CWB. Members are mostly RTVMP and broadcast journalism majors, but membership is not restricted to these groups.

Some of the active members of CWB have internships at WRDU-TV in Durham, where they assist with production of the local talk show, "What's Going On." The students do research, operate cameras, help with graphics and build sets for the program. Glenn Sumner hosts the show, which airs at 9:30 a.m. Monday, Wednesday and Friday.

Another project for CWB members is interviewing musicians who perform at UNC through the Carolina Union. In the past, members have interviewed such performers as Janis Ian, Stephen Stills, Tim Weisberg and Billy Cobham. CWB members are trained in interview skills, and are encouraged to use them as much as possible.

This semester's 30-member organization includes four men. Last semester eight men were members. Gayle Rancer, president of CWB, said some of the male members disliked the name of the organization, because it implied that membership was limited to women. The UNC chapter asked the national organization, known as American Women in Radio and Television (AWRT) to change the name and eliminate the word "women," but they refused.

Carolina's CWB cannot refuse male

College Women In Broadcasting Something For Everyone

members because of Title IX restrictions, Rancer said. Last year one of the male members, Benny McFayden, served as an officer for the organization.

During the past two years CWB has encouraged Federal Communications Commission (FCC) officials to come to Chapel Hill three times to conduct tests for third class broadcasting licenses. This is one of the most important services CWB provides for UNC, Rancer said, because normally the officials do not come to this area very often.

"People come from all over to take the test here," Rancer said. Getting the FCC license is important to RTVMP students, because radio stations require their announcers to have an FCC license. Almost 150 people have received FCC licenses in Chapel Hill in the past two years.

To prepare for the FCC examination, CWB holds three study workshops prior to the exam, sells study guides and work sheets compiled by students and faculty members and has copies of study tapes that students can check out.

One goal of CWB is to familiarize the members with professionals in the communications field and with job opportunities. Last semester CWB held an international communications panel discussion with panelists from Jamaica, South Africa, Brazil and Czechoslovakia. Dr. Richard Cole, assistant professor of journalism and international communications instructor at UNC, moderated the discussion. CWB's most recent panel discussion featured female employees from

radio and television stations throughout the state as panelists.

UNC's chapter of CWB began in 1973 with a \$500 donation from AWRT. CWB was inactive the second year, but has grown substantially in membership and scope of activities since then. Last semester CWB had 50 members, the largest number since it began.

CWB works closely with the national AWRT, Rancer said. She plans to participate in a panel discussion at the national convention for AWRT in Minneapolis this spring. Last spring Rancer attended the state AWRT convention in Boone.

CWB is funded by membership fees and fees paid by non-members who participate in the workshops. It also receives donations from AWRT. In addition, members are paid for such services as producing public service announcements, and CWB receives profits from sales of FCC study sheets. CWB gets no money from student fees.

Assisting CWB president Rancer are Liz Richey, vice president; Karen Oates, secretary-treasurer; and Gaye Isenhour, FCC coordinator. Dr. Elizabeth Czedec from the RTVMP department serves as faculty advisor.

CWB's plans for future projects include producing public service announcements for an outdoor historical drama, composing a slide show for freshman orientation next fall and holding an assertiveness training workshop to help women prepare for jobs in broadcast production.

Liz Carpenter

sion of civil rights. And it's the right thing to do . . . long overdue."

Carpenter noted that the Equal Rights Amendment has been around for nearly 50 years. Every president since Truman has favored it, and it has been in the Democratic and Republican party platforms for over 30 years.

"And now only three more states are needed to put women into the U.S. Constitution, and it's just that simple," Carpenter said. "Writing us into a Constitution that was written at a time when women and slaves were, under English common law, considered property or chattels."

But North Carolina won't be one of the three states which helps do that, because of a 26-24 loss in the North Carolina Senate early in March.

The amendment lost in North

Carolina because of anti-ERA propaganda. "Merrill-Lynch isn't the only one who has bull for America," Liz Carpenter explained.

"They would have you believe that ERA brings about abortion, coed bathrooms, unisex marriages, and even fluoride in drinking water," she said. "And yet not one of these allegations has anything to do with ERA."

In the five states that have already brought their laws into conformity with the amendment, none of the anti-ERA fears have come true, Carpenter said.

"Many of the opponents of this legislation are echoing the same arguments that were used against suffrage," Carpenter said. "That is, 'why do women really need the vote? Doesn't it open up all sorts of dangers? Doesn't it take away our femininity to go into a polling place?'"

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Carpenter rebuffed the argument that ERA will be bad for the family. "ERA is going to strengthen, not weaken family life, for it strengthens all the members of the family," she said. "There is a new kind of man emerging. He knows that his daughter is as bright as his son and he wants her to have an equal chance to that son."

Liz Carpenter said the Equal Rights Amendment is absolutely essential so that every American woman can go as far as her dreams and her capabilities can carry her.

"We know it would have been a better world and a better country if our mothers and grandmothers had been allowed a stronger voice in it," Carpenter concluded. "We know it can be a better country if our daughters and our granddaughters are."

Self-Defense Classes Stress Awareness For Women

SHE March 1977

Kathy Nixon

Most women may never be in a situation where they need to defend themselves, but many will, and those who want to be prepared *can* do something about it.

A course in self-defense for women is sponsored each semester by the American Tae Kwon Do Association and the UNC Karate Club.

The course is taught by Sarina Grosswald, a petite 5'4", 114 pound graduate student from Charlotte — who happens to be the highest ranking woman in the American Tae Kwon Do Association.

Grosswald, who holds a black belt, the highest rank in karate, stressed the importance of having the class taught by a woman.

"We try to make it clear that self-defense for women should be taught by a woman. Men don't realize they're using their strength, even men who have been trained in karate and self-defense," she said.

Before teaching the course, Grosswald "went over hundreds of techniques to eliminate the ones that wouldn't work for women." The techniques taught in the course rely on timing, balance and leverage rather than strength.

Grosswald teaches a few karate basics such as strong punches and kicks, but doesn't stress maiming techniques. "Many women don't feel they can do that. The idea is to incapacitate him so that he can't follow her or grab again once she gets released."

The class works on basic kicks and punches throughout the course while learning other escape techniques.

Grosswald stresses the importance of teaching the principles behind techniques so the women know why a particular move works and can transfer it to other situations. Several techniques are taught for a situation so the women won't have to rely on a specific one.

"Hopefully, as they progress they learn what sorts of things work even if they don't remember the specific tech-

nique." The basic fundamentals, such as timing and body position, are the things they should remember, she said.

Situation awareness is important in self-defense, according to Grosswald, who is also an assistant instructor in the Karate Club and has had training in judo, karate and aikido, (a Japanese system of using an opponent's weight to his disadvantage).

"Women should be free in society to do what any man does, but they should be aware of the possible dangers." If a woman is aware of the environment, she can try to avoid potentially dangerous situations, she added.

Learning to distinguish a dangerous situation from just an annoyance and taking preventative measures so that a woman doesn't become the most easily available victim are also taught in the course.

"We try and teach women to *think* about what they're doing. You don't go for a guy's groin if he's standing with his legs crossed or the solar plexis if he's wearing a thick ski jacket," Grosswald said.

Real life situations are simulated with men from the Karate Club coming in every few weeks to help the women deal realistically with situations they may

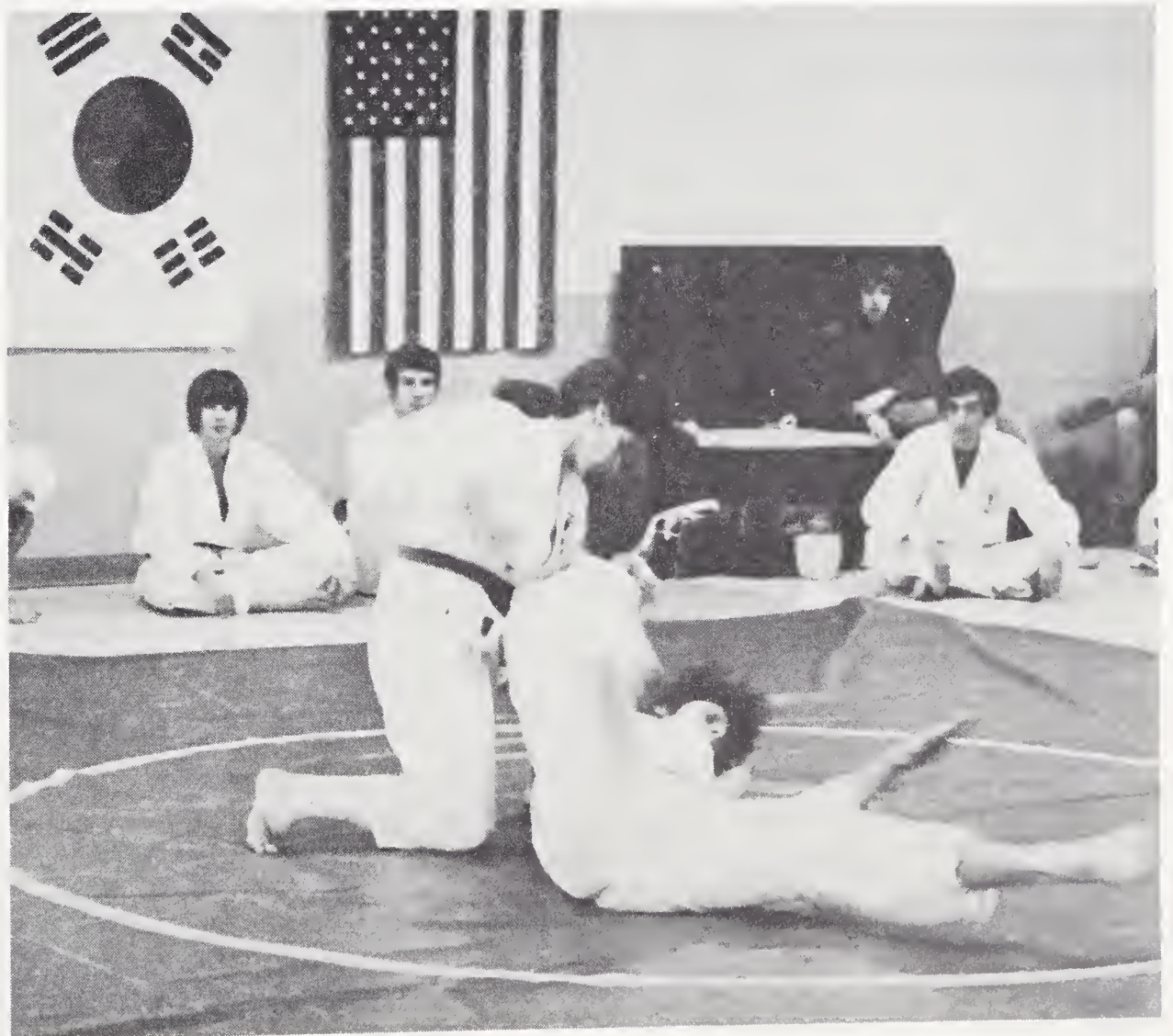
run into in real life, such as being grabbed or thrown on the ground.

Grosswald doesn't believe in trying to change the women's lifestyles. She does stress preventative measures such as locking car doors and home doors and keeping curtains closed.

There is no limit to enrollment, but classes generally consist of about 8 to 10 women, allowing for a lot of individual attention. The course is open to women of all ages and meets for two hours two nights a week throughout the semester.

The course runs for an entire semester because self-defense "can't be taught in a week or two weeks. It takes a good amount of time," said Grosswald, who has worked out between five and seven days a week in the six years she has been studying karate. Such intensity is not necessary for self-defense, however. The course is designed so that the three months are sufficient for a woman to learn how to defend herself, but she can continue in the course if she chooses.

The American Tae Kwon Do Association originated on the UNC campus in the early 1960s. It was founded by two Korean students and now has branches in other states as well as throughout North Carolina.



SHE is looking for writers and ad people for next year. If interested, call:

Mary Anne Rhyne, 933-5715

Julie Knight, 933-6135

Nancy Oliver, 933-2776.

Julie Knight

A church, like a community, is a place where women must evaluate their roles and make decisions about how they are going to assert themselves. Some choose a traditionally accepted role while others assume leading positions in unlimited aspects of church life.

Although the Bible has for a long time been used to support a limitation of woman's role, it is now recognized by many that the Bible was written in the context of its time, and that the sex roles that have evolved were not ordained by God.

Marian Johnson is one Chapel Hill woman who has taken a leading role at University Presbyterian Church. Last October the Committee on Women's Concerns of Orange Presbytery sponsored a meeting for one hundred women to share their feelings about their role in the church. Johnson concluded after the weekend-meeting that "women bring a special quality to the church in whatever area they participate."

Johnson said she observed at the meeting that some women are eager and ready to become leaders and others do not want women to lead.

The traditional role for women in the Presbyterian Church has been in the organization called "Women of the Church". This group met in Circle Meetings for Bible study. The circles made offerings to various worthy causes which were separate from the offerings from the main body of the church, Johnson noted. "It was positive and good. Women were dedicated to it. But, it did not involve the major effort of the church as a whole," she added.

"The women also did the behind the scenes work such as keeping flowers in the church, preparing communion, and keeping the nursery. Then the men, as elders and deacons, served the communion, made the rules by which the congregation was led and made budgetary decisions," Johnson explained.

Some women have been happy in that role. "They have been very glad to be of service to their church. Many older women today prefer to remain in that role. But, there are many women who do not want to serve another dinner in the church unless men are serving them too. Women are slowly becoming vocal on this," Johnson said.

Johnson became a ruling elder at University Presbyterian Church in 1974. When she assumed her position on the body of elders, which makes major decisions within the church, Johnson was uneasy about demanding equality in the sessions since it was a new role for her, she said. But she did not find any active resistance to her new role. "I felt that the men were receptive to my being there."

"I think we will be much better off when men can be as spiritual or feeling as women seem to be able to be and when women can assume leadership roles. All qualities exist in each person and there needs to be a balance of qualities in both sexes," Johnson said.

"What was presented in the past as woman's role and what we have been living with is something out of the context of the time in which the Bible was written. Women were not allowed to speak, to be in public, or to study. Whoever wrote the chapters of the Bible wrote them within the laws by which they lived," Johnson said.

Marilyn Riddle is an active member of the Community Church of Chapel Hill where, as she put it, "there has never been a 'woman's role'."

"Unlike most other churches, there is no women's organization in the Community Church because when the church was founded in 1951 the women were tired of that kind of thing and didn't want it," Riddle said.

"The women in the church had been part of University Presbyterian Church and had been stuck with dinners and stuff. The men and women in our church equally share in the social, political and intellectual activities," Riddle said.

She also noted that the church's nursery co-op is run by a

man and that there are as many male teachers in the church school and aids in the nursery as there are female.

One of the reasons why the activities in the church balance, Riddle said, is because most of the women in the church are professional women. "Traditional churches used to depend on women who were not employed on a full-time basis to do kinds of things that men don't want to be bothered with. In our church, that's not possible because the women have just as many professional commitments as the men do. Everyone recognizes the work as a shared responsibility just as the home life is a shared responsibility," Riddle said.

Riddle also commented on the role models in the church for the youth. "Last year the associate minister was a female who had her own role in the church, not an educational role. The role for women in the Protestant church has been as Directors of Religious Education (DRE). She did pastoral counseling and a lot of other things as well as preaching."

Woman

"The presence of a female minister on the staff was a good experience for my children. 'Minister' for them is father and mother. They wanted them to have some other model," Riddle, whose husband is the minister at the Community Church, said.

"I don't think that the roles that have evolved for men and women are something that God ordained. I think they are a result of the society in which the church found itself," Riddle said.

She added, "The Bible is pretty sexist! In Paul, the term deacon had been used to refer to male officers in the church. Well, there were also female deacons in the church at the time. But everytime the translators of the King James version came across a reference to a woman as a deacon, they gave her a different title that had to do with servant. Now, it was the same Greek word. So there are a lot of people's biases in the Bible. The Bible is a sexist document. It was part of its time."

"The church is a conservative force in society; it conserves all of those traditional practices and lifestyles. I really think that religion in most societies is there to preserve the society—not to question it or change it. So those norms that hold true in society are going to be true in the church," Riddle said.

"The church is not directly meeting the demands for women's equality. It has taken the church a long time to meet the demands of racial equality, and I think the demands for equality of women is even more threatening to the church," Riddle said.

She added, "And yet there are voices in the church who say there are churches who affirm that equality. But, they are few and far between and often they are drowned out. Once equality becomes part of other institutions in the society, then the church will follow. The church has never been a leader for social change."

Thanks to Sallie Shuping for some last-minute art work for the last issue, and a year of devotion to AWS.

it will be up to the others to lead and the church will fall into eventually. I don't think that women can look to the church as an institution that will speak for their interests."

"At least the professional ministry has opened up to women," Riddle said, adding, "There are a number of women in the Duke Divinity program. Until women really hold high offices in the church and are appointed to major churches as senior ministers, they won't have arrived. That will be a long time but there is some start. I think in this century we will see women taking a leading role in the Protestant Church."

Anne McLaughlin is taking a leading role. She is one of six chaplain interns at North Carolina Memorial Hospital. Out of a staff of nine, three supervisors and six interns, seven are men.

McLaughlin said the difficulties she faced in becoming a woman chaplain were due more to her self-image than because of men's reactions.

Religion

"I think at first I had to get over a little bit of my feelings about being one of two women with a group of men. Now I feel very comfortable being a woman here," McLaughlin said.

She added that it does depend on the situation whether or not a woman will be accepted in a leading religious role. "I know the woman minister who has been turned down for a job because she is a woman. There are some places that do not want to hire a woman as a minister," McLaughlin said.

A graduate of Chicago Theological Seminary, McLaughlin, even after she had begun studying for the ministry, put off being a minister for a number of years because she was not comfortable with the image of herself in that role. She was a Director of Christian Education and taught at a church pre-school for a while.

"When I came back to finish my degree I still had some work to do on my self-image but by then a lot more women had come into the ministry and I had had one significant role model of

a woman minister," McLaughlin said. "I think that one role model tipped the balance for me to go back to school."

McLaughlin received her degree in 1974 and she is now serving for one year as a chaplain intern at the hospital in order to be certified as a hospital chaplain.

Noting that Christianity has been a patriarchal religion, McLaughlin said that it becomes easy to want God's representatives to be masculine since God is most often pictured as a father.

McLaughlin said she thinks that in many churches there is prejudice against women as leaders, but added that she has seen some improvement in the last fifteen years. "Fifteen or twenty years ago a lot of churches would not put women on the boards of deacons or elders and now that is much more widely accepted," she said.

The women who followed the traditional role in the past had a certain kind of power, McLaughlin said. "For example, if women did not teach in the church school there wouldn't have been any church schools. They had power, but it was limited power. There were certain areas in which they were not invited or allowed to use their power."

McLaughlin noted that "the churches in Chapel Hill are unusual because there is an unusual amount of educated people, and educated women in particular. Some churches are slower in giving women leadership roles, but the fact that this community has a lot of women in leadership positions outside of the church can't help but have an influence on the churches themselves."

WOMEN'S HEALTH COUNSELING SERVICE

Feel free to call us at 929-7177 for counseling and information on birth control, pregnancy and its alternatives, venereal disease, and other women's health problems. We also do pregnancy tests by appointment at Switchboard.

Resources...

Before giving up on that summer job or finding a way to finance next semester, try the counselling services available through the Guidance and Testing Center located in Nash Hall and the Career Planning and Placement Office on the second floor of Hanes Hall.

Of particular interest to women at the Guidance and Testing Center is an extensive section of the library devoted to women's concerns. Information on summer and year-round internships in the area of women's issues, as well as scholarship and fellowship information for women is available. Comprehensive files on every level of female experience from health concerns and welfare benefits to sex-role stereotyping are open to interested students. June Allcott, Nash Hall librarian, is often more than helpful in orienting newcomers to the Center.

A number of directories for internships are available from Career Planning and Placement, including Directory of the Washington Internships. Taking Off and Jobs in Social Change are two books available for different kinds of job possibilities and non-profit organizations accepting student interns. Jane Smith is the person to see in Hanes.

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“There she

Nancy Oliver

A Bobby Vinton tape croons “Take Good Care of My Baby.” The crowd settles down with the mellow music, programs in hand. They, too, are the judges tonight. Underneath the curtain, the audience can see eight pairs of feet practicing a dance routine.

The curtain opens. Eight toothy beauties stand in Cinderella dresses waiting for the magic night to begin. By the end of the night, one of them will possess a crown and the others, glittering memories of the pageantry world.

“Our Father in Heaven, be with our judges tonight in helping them select a new Miss Any Town,” begins the invocation by a local minister.

The emcee, a former queen herself, introduces each girl to the audience. Each girl possesses a quick, nervous smile and a slow mechanical turn. The contestants all retire backstage to prepare for the talent portion of the contest. Each contest generally consists of the number of points accrued by each girl in evening gown, swimsuit, and talent competitions and interviews.

Talent segments usually count as half of a girl's total points. Singing and dancing are the most popular talents. Out of these eight, four sing, three dance and one tells an original story.

The swimsuit competition is next. This portion counts as 25 per cent of a girl's total score. No girl is allowed to wear hose and each girl selects her own suit style and color of suit. Each girl walks to the front of the stage, smiles and turns. She walks to the end of the runway, stands, turns and walks back. After each girl is presented, the entire group is brought back in for a last scrutinizing by the judges. The contestants stand in a line, take half-turns this time and usually have to reverse position; that is, number eight walks to number one's spot and the whole group reverses itself and each stands in a different spot. This part over, the girls can relax now as they file backstage. Evening gown competition is next. It's worth about 25 per cent.

Now the first contestant comes back on stage. This portion of the competition also features a tidbit or two about the contestant — hobbies, ambitions, and “what makes her special.” This audience hears an odd assortment of hobbies, such as “needlepoint and target shooting.” Another contestant gives “sewing, cooking, dancing and meeting people” as her favorite things to do. The last one “loves children, cats and dogs, and people.”

Then as the old woman sitting near me said, “It's all over but the shouting.”

True enough. The night of showmanship is over. The crowd begins to move restlessly. Two Certified Public Accountants hunch over their calculators and tally each girl's points. Minutes tick

by. Additional entertainment comes out and attempts to capture the attention of the audience for a few minutes more.

The retiring queen gives a farewell speech.

“I, like all little girls, dreamed of having a crown and, lucky for me, I got one. I've loved every minute of my year. Thank you.” She takes a slight bow and walks down the ramp and is given a standing ovation.

An envelope finds its way to the hands of the emcee. The suspense is over. The winners are announced. The lights go up. The pageant is over.

A year of long days and late night driving is in store for the winner. But, also in store for her is the excitement of meeting new people and being part of a whole new world.

Few people know that after a girl wins a pageant and the initial excitement is over, she is whisked backstage by the judges for a critical analysis of her swimsuit, gown, talent and personal appearance.

Pageants come in all shapes and sizes. Webster's defines a pageant as a “spectacular exhibition or an elaborate parade.”

There are “beauty” pageants per se; those that stress competitions with talent, evening gown, swimsuit and an interview. These pageants start at the local level and end up at the national one.

On a somewhat different level is the Junior Miss type pageants with strong emphasis on excellence in academics and talent. The Junior Miss is held for high school seniors and has no swimsuit competition. Titles like the North Carolina Queen Soya exist — where a woman is selected to preside over the Soybean Festival in Clayton every year in September.

All high school senior girls are eligible to enter the Junior Miss Pageant, provided they have a certain grade average. Girls practice intensely two weeks before the big event. Two of the UNC women interviewed both entered Junior Miss the same year at their respective high schools. Both won at the local level and went on to compete in the North Carolina Junior Miss. There, one did not make it to the finals while the other became the state's second runner-up.

“I hated the general falseness of it. At times, I'd think ‘this is who can do the best snow job.’ Of course, looking back on it, there are a lot of things you can fabricate. Some girls were just *so* nice, extreme everything — Miss Goody Two Shoes — Miss Perfect.”

Claudene Pendergraph was 1974 Hillsborough Junior Miss. She is now a 21 year old zoology major.

“I can't say it was all bad.”

Pendergraph entered the pageant because she was interested in the amount of money given the winner and the possibilities for self-improvement.

“Being beautiful — if I were beautiful — and getting money for it is not an idea of a good thing. It's not me in a natural way.”

Pendergraph's biggest gripe about the contest was the judges. She said they all portrayed her worst fears.

“They really were ogres at the state pageant. The questions they asked were well, it wasn't so much *what* they asked but *how* they asked it. I remember they asked me to define music in one word. Maybe ‘conniving’ is a better word to describe them. I was engaged then and was wearing my ring. One woman judge asked me if I had a boyfriend and he'd react if I won. You know, things like that.”

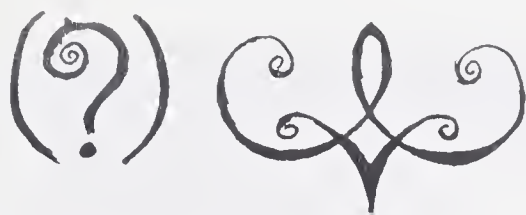
She said she thinks she could have done better. Nervous feelings are very commonplace in pageants and she, too, had them.

“I wasn't so nervous that I goofed up or anything like that. I believe I would've done better if I'd been more relaxed.”

Pendergraph is dead set against swimsuit competitions in pageants.



our ideal"



SHE March 1977

"I personally wouldn't do it. You're selling yourself. You're scared and you're not scared. All are contradictory feelings. It's like meat up there on stage. Look at those flanks, those ribs."

The world of pageantry is over for Undergraph. She vows she'll never enter another pageant.

"Yes, I like competition — pitting myself against something. It's good personal development at that level . . . But, you know, it's funny. The first song I ever picked out on the piano was "There are no Is." But I could never have that continuous, non-stop smile that looks like you're going out of your mind with delight."

Teresa Trice was the 1974 Durham Junior Miss and second in the state pageant. She is now a 20-year-old industrial relations major and a UNC cheerleader.

"I dreaded the interview part in the state pageant. I felt like I was up before a firing squad. None of the judges smiled. It was really scary," Trice said. In Junior Miss pageants, the interview counts 30 per cent of a girl's total score.

"I entered the pageant just for the heck of it. I had some support so I just went with it. I really didn't know that much about it when I first entered."

"I learned a lot from the pageant. Not just the usual stuff but I came in contact with a number of different people from different backgrounds. I learned to be more open to differences

in people. But I doubt that I'd enter another local pageant just because I think of them as beauty pageants. I feel they're superficial." To Trice, the swimsuit competition in other pageants is "ridiculous."

"How does looking good in a bathing suit make you better than anyone else? I know it's important to look good — to have pride in yourself — but these girls with matching outfits and the hairstyles and being thin with big boobs. I don't see how that's important at all."

Another complaint Trice has with the North Carolina Junior Miss is with the judges. She claims they see the girls for too little a time to make an honest or fair judgement.

"The girl who wins is the one who make the fewest mistakes in the fewest minutes in front of the judges. The judges need to be watching the girls during rehearsals and seeing them under all kinds of stress. Some of these girls can put up good acts in front of the judges."

Karen Smith won the title of Miss Rocky Mount. She is a sophomore business major.

"I entered because hosting a city is a great honor. I love people and I love being around them. I didn't enter for the money. I was just glad for the opportunity."

"My opinion of myself has improved. I realize the judges would select someone they believe will benefit the community."

"I see the swimsuit competition as necessary because it shows a girl's form and gracefulness."

In her interview with the judges she told them she wanted to enter the pageant because she was "interested in doing any kind of service for the city of Rocky Mount."

In November, Debby Severs became the 1977 Miss Raleigh. She is a senior music education major.

"I'm used to dressing up now. It's not new for me to put on gobs of make-up and an evening gown."

After she won the pageant, Severs was told in the critique session with her judges about her faults and accomplishments — "blow by blow." The critique reads, in part:

"Buy a clingy evening dress. Definitely show your figure. You've got it, flaunt it . . . Your hair is a little ragged — get a haircut. . . Get a new swimsuit. . . Your talent was good; you sing well."

The mention of swimsuit competition gets a mixed reaction from Severs. She used to hate it, but now she sees a need for it in the pageant.

"Now that I've been through it, I think it's pretty important. The ideal girl should be physically fit. There's no room for obesity."

She asked the judges during her interview why that part of the competition was necessary. She was told that women in competition have to be able to cope with any type of situation.

"And, when you think about it, what could be more unnatural than being in a swimsuit on a stage with a 1,000 eyes staring at you?"

Most girls, she said, probably enter the contest for the prize money. She won cash in addition to several free meals for two, an evening dress for the Miss North Carolina pageant, a pair of shoes and the services of a professional photographer.

Severs' biggest problem is with the financial status of Miss Raleigh. She will have to spend most of her own money.

"Let's face it. Having a title like this will look good on job applications. People who want to take voice lessons would rather study with someone who has "made it." Someday, it will probably help me make more money than I would otherwise."

Severs feels a number of other contest winners have a difficult time being themselves.

"In talking with some of the girls, I feel like I'm just talking away. Some won't talk beyond their major in college. It's hard to describe this feeling. Perhaps a fear of offending another queen — of doing or saying something unqueenly."

Dean Herring, a freshman from Wilmington is the 1976 North Carolina Azalea Festival Teen-Age Princess. This contest has no competitive areas except for evening gown and interview. Fourteen finalists are chosen out of 48. All finalists have to make a short speech.

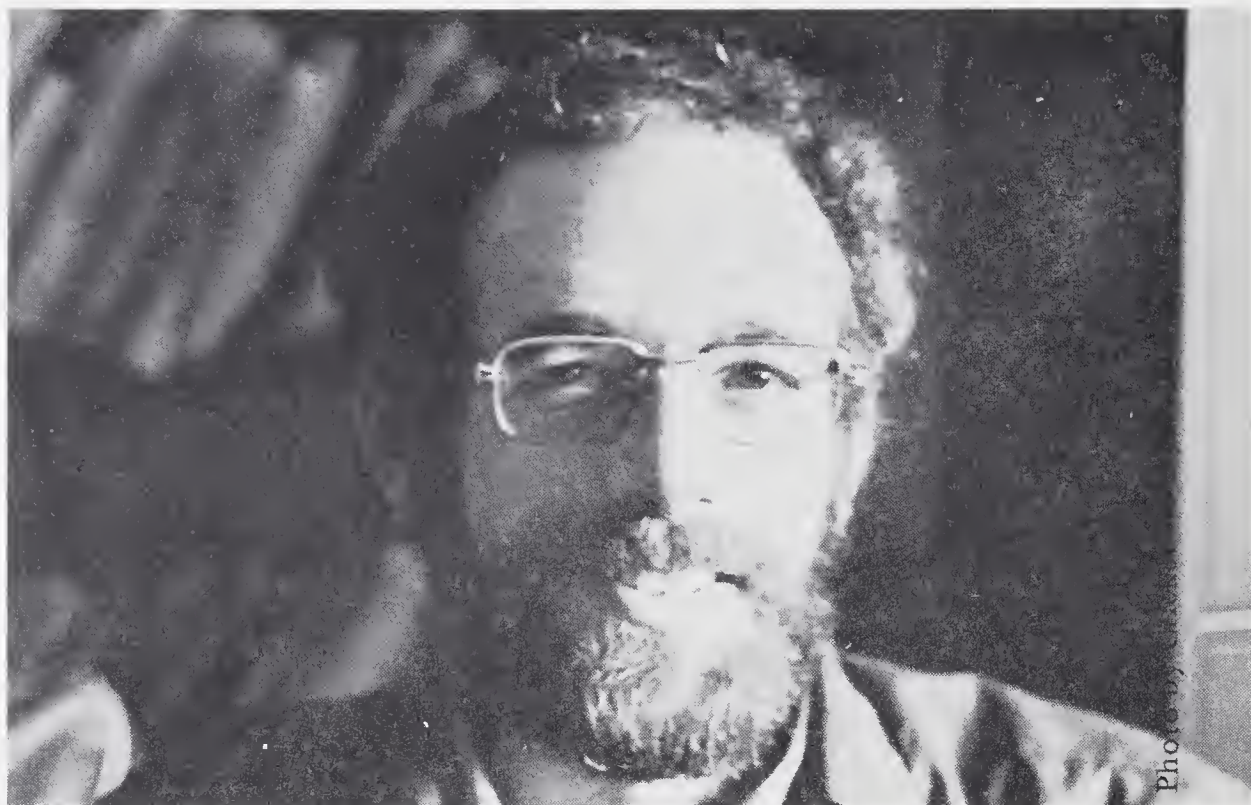
"I'm not a big ERA person but I don't believe a swimsuit will exploit the girl. It's been planned in good taste. It is the best thing that could have happened to me. I've broadened my perspective. It's going to be sad to give it up."

Sometimes calling herself the "Bean Queen", sophomore Sharon Jarvis' official title is the North Carolina Queen Soya. She is a psychology major from Gastonia and this year's Beat Dook Queen. The North Carolina Queen Soya Pageant is sponsored by Clayton's Chamber of Commerce and the North Carolina Soybean Association. It is held yearly as a part of the Soybean Festival in September.

Jarvis received a \$700 scholarship and will receive up to \$500 in traveling expenses. Tentative plans are the purchase of a car for her use while she is queen.

Please turn to page 8





Filene: Historian and Feminist

Cricket Ussery

"There are an increasing number of feminists who are men and who are making things happen although they are men."

Peter Filene made this statement in regard to the increasing role of men in the women's movement. "It is time to stop talking in terms of male and female; men have played an important role in the women's movement, as whites played an important role in the civil rights movement."

Filene, a professor of history at UNC and himself a feminist, practices what he preaches. In 1974, after seven years of research, he published a book, *Him/Her Self*, in which he explores the "sex roles of middle-class American women and men from the late nineteenth century to the present."

The book evolved in a round-about way, with a study of blacks in 1967, the same year he came to UNC. Finding little personal interest in that topic, says

Filene, "I made an analogy in my mind that I wanted to deal with another minority group — women."

But women were only half the story, says Filene, and he also had to talk about men. Unlike other historians, however, he wrote about men in relation to women.

In his book, Filene delves past the objective into the ideas and feelings of women. Using biographies, letters and diaries and statistics, he was able to write a cause and effect history more convincingly than most historians have been able to do for men.

"Although women have been neglected by historians," said Filene, "there is still an enormous amount of information of a type not available on men."

Filene does not see suffrage or the women's movement as something strange or mysterious which affected some women like foreign matter in their drinking water. He views it rather as an evolutionary cultural process.

In the late Victorian period, when some women started to feel dissatisfaction with their lot in life, "there was no social or cultural basis for most women to be acting in traditional non-feminist ways," according to Filene. "Most women didn't have jobs, didn't have higher education, and had no real basis for saying, 'I want to act differently than my mother did.'"

Thus, women who felt this need were a minority. They had to speak for all women, but they had to use "feminine" ways in order to be successful. This is something that feminists today would not even conceive of doing. But, Filene points out, "They wanted the vote, that in itself was important, by any means necessary."

"The country was not going to be persuaded by women who were drastically offering a different model at that point. It took a long time, and is still taking a long time, for people to perceive of women as having a chance to be other than feminine and that it's okay, and they're still valuable and self-respecting."

"Now," Filene said, "feminists have a cultural basis for saying 'I went to college, I have a career, we can vote.' Women have a cultural basis for acting differently, and just to say, 'You ought to act differently,' is beside the point and always was."

Women have to see the need to change their role because of their own wants and needs and, as Filene mentioned, it is a gradual process. Women do not just wake up in the morning with a desire to break away. They have to feel dissatisfaction, and they have to suffer to appreciate liberation. The culture has to change and someone has to change the culture. Thus, we need models.

And we must have found the models because, as Filene said, "It was no accident — the time had come. It took various things coming together for the movement to move. Right now, the ERA movement is creeping along. Basically there is a women's movement and it's very strong one. Now, it's just a question of politics; specific tactical problems getting a particular political goal achieved — the ERA."

As a result of his interest in women and through the research done for the book, Filene now teaches a course on the history of women, History 160. It covers the period from the early colonial Puritans to the present and, like the book, delves into the backgrounds of women who joined the movement in a continuous search for the elusive "woman behind these women."

To understand why this is important but to realize how is of the utmost. Men as well as women, must join the movement and develop the optimism of a man like Peter Filene, who believes that "Now, almost anything is possible."

"There she is"

from page 7

"I'm amazed that I won. All the other girls were veteran circuit pageant winners. The only way my attitude has changed has been in enjoying life and laughing at myself. I'm having a blast."

Jarvis has become somewhat of an expert on the subject of soybeans. She excitedly explains soybeans are a large export, can be used as a food substitute, and are an economical food stretcher.

"Soybeans are sure to be a food for the future. I wish people knew how important soybeans really are."

"People react to me with a lot of spontaneity. I was in a parade and one woman said, 'Look thar, thar's the Soy-

bean Queen. Whar's the Strang Bean Queen?" I said back to her, "Right behind the Lima Bean Queen."

The swimsuit competition is not her favorite part of competition.

"It's not a sex contest. I don't look at it as being on display. I wasn't out to be a beauty queen, I was out to be a more beautiful person."

"I just don't know if I'll enter another pageant. My school, friends and family all come first. You have to think of yourself first. You just can't let it overwhelm you."

"Win or lose, I'm still the same old person."

Status Commission Questionnaire

Before you throw away a questionnaire, consider how the results may benefit you. Be especially attentive if the questionnaire is from the Orange County Commission on the Status of Women, which was established specifically to serve women in Orange County, by determining their needs and then working to help fulfill those needs.

The questionnaire is the product of over a year's research by the Women's Commission, which is a 15-women board appointed by the Orange County Board of Commissioners in February of 1976. The questionnaire itself consists of 25 questions, dealing with such topics as day-care, legal aid and battered women. It is an attempt to supply data from 5,000 women in Orange County as to what they feel is their status as women of this county.

The questionnaire is administered anonymously to as many married women as possible, according to location in county, marital status, age and education, as well as annual income.

The results of the survey will be compiled into a report and then submitted to the Board of Commissioners. Ideally, the Commissioners will then act upon these results to improve conditions in areas which are shown to evoke the most concern among women.

The job of the Women's Commission will then be to sponsor and establish programs which will inform and advise women of the county, particularly in the problem areas. Some programs already under consideration are a day-care coalition for Northern Orange County, A Woman's Place in Hillsborough and extension of programs currently operating in Chapel Hill to other areas of the county.

AWS, SHE Get New Leadership

"I want women on campus to think of the AWS office as a resource center—a place where people who aren't active in AWS can still find useful information," Betty Ausherman, new AWS chairperson, said.

At the last AWS meeting, Ausherman was elected chairperson; Julie Chanter, vice-chairperson; Connie Stroupe, secretary; and Ellen Dees, treasurer.

Ausherman is a sophomore geography major and has lived in Chapel Hill for the last five years. The most important long-term project for AWS, she feels, is the Women's Festival.

"I would also like to expand the Women's Council to all of the large, south campus dorms. There's one in Morrison now that's been very successful."

Plans are being discussed for a catalogue or a handbook telling where information on certain subjects can be found. The tape booklet will also be revised.

Discussion groups for women who can't come to the meetings are also being planned. Women administrators and faculty members would be included in this event. Special interest classes on subjects like birth control are another possibility to draw more women into AWS activities.

Julie Chanter, a Charlotte junior religion major, hopes AWS will maintain an emphasis on the Women's Festival and Women and Public Policy Symposium.

"The Symposium will be a series of panel discussions on things like the legal history of the family, rape laws—a regular educational series," Chanter said.

"AWS will continue to work in conjunction with the Women's Studies program. It's ridiculous not to take advantage of women faculty members who want to help."

Chanter will also be on the Women's Studies Program Advisory Board next year.

Ellen Dees is a sophomore from Greensboro. The new AWS treasurer is a Political Science/English major.

A sophomore from Lumberton, AWS secretary Connie Stroupe is a political science major.

The Orange County Commission on the Status of Women was originated to serve the women of this county, and the survey is the first step in an attempt to do just that. There are now 54 Councils in North Carolina, accomplishing a great deal for their women as an outgrowth of just such a survey. All are under the jurisdiction of the North Carolina Council on the Status of Women.

The Council in Orange County was established in February of 1976 by the Orange County Commissioners at the request of a group of women headed by AWS. Before presenting the proposal to the Commissioners, AWS conducted a preliminary study into the problem areas for women in the county. From the study, they concluded that there was indeed a need for a more in-depth study into the status of women. With the help of the N.C. Council, they convinced the Commissioners of this need.

The Commissioners then appointed 15 women to serve as a volunteer board, their first task being to prepare a survey and subsequent report. The survey is now ready and will be circulating throughout the county. They will be distributed at various women's club meetings, as well as at specified pick-up points, which will be publicized later.

For further information, call the Confederate Memorial Library in Hillsborough, 732-2491, or Switchboard in Chapel Hill, 929-7177.

SHE magazine has been taken over by a few new faces, and some familiar ones for the 1977-78 year.

The new Editor is Mary Anne Rhyne from Hickory, N.C. She is a sophomore journalism/French double major. Rhyne has been a news writer on the *Daily Tar Heel* for two years, covering student and local government, and also writing the column "Public Knowledge."

Julie Knight, a junior journalism major from Greensboro, N.C. is the new Associate Editor. Knight was a writer on the *SHE* staff for the last year, and also worked a year on the *DTH*. She now writes regularly for the *Chapel Hill Newspaper* for her advanced newswriting class in J-school.

Nancy Oliver, former *SHE* circulation manager, is *SHE*'s new Managing Editor. Oliver has written regularly for the *DTH*. She is a sophomore journalism major from Cedar Grove, N.C.

The new editorial staff was chosen after extensive interviews conducted by the present *SHE* editors, Lynn Garren and Nancy Gooch, along with AWS officers Sallie Shuping and Nancy Mattox. Editor Garren said that the number of prospective editors was great, and that their choice was extremely difficult.

Editor-elect Rhyne says that although the new editorial staff has just recently been chosen, they already have many ideas in mind for issues in the upcoming year.

"In the past year, AWS and *SHE* have come to include a broader scope of women and men on campus," Rhyne explained. "Our hope is to continue this trend, and to go even farther to greater lengths to reach every student at UNC—male as well as female."

The new editors have been working closely with this year's editorial staff on this issue, and will put out their first issue next September.

Cuban Women —

Linda Medlin
SHE Contributor

"I am driven by the necessity to be socially useful, the opportunity to be economically independent, and the determination to realize myself in a full sense."

— Julia, a 26 year-old Cuban woman

Cuba is the most progressive country in this hemisphere in its judicial and social policies toward women. A rash statement? Especially in light of Cuba's historical machismo? Cuban legal safeguards for women are now unprecedented. Social and economic equality is not of top priority, and there is a constant process of consciousness-raising and re-evaluation.

The women are organized from small neighborhood chapters up to the national level. The Federation of Cuban Women (FCW) is one of the most powerful organizations in Cuba. The national committee-woman is an influential member of the main governing councils.

I spent nine weeks in Cuba two years ago with a group who did volunteer labor (in our case, working on a construction site) for six weeks, and then touring the country for three weeks. I have personal experiences to relate as well as factual information about their unique legal approach towards women.

The work experience gave me a vivid perspective. Our group of North Americans was more than half women, and Cuban women worked on the construction site with us. We were building a town which is basically rent-free, self-sufficient and intended for rural peasants. On the work site, the jobs were alternated between women and men. Women were often forewomen or jefes. I shoveled gravel for days at a time, dug holes in rocky soil, painted interiors, carted wet cement in wheelbarrows and was a mason's helper—things I would never have dreamed I could do.

There was one particular Cuban woman with whom I worked closely and became good friends. We had interesting discussions about everything, but often got around to men and she would tell me her problems with her boyfriend. He wanted to get married, but still had remnants of the traditional ideas of male-female roles. In Cuba, one of those traditions was that men didn't allow their wives to work. But Elena wouldn't marry him for this reason, saying to me that she felt he needed to study more and work at more consciousness-raising before she would even consider it! Of the women I met, this was a commonly held view. Chauvinism was considered backward and the men went to great lengths to avoid this image.



Power and Transition

When women weren't around, men's conversations often took on a typical locker room quality, but as soon as a Cuban woman entered, their tone would change immediately. Even though there is hypocrisy involved, the important thing is that women have enough political and social power to cause the men to want to at least appear progressive. One woman said "young women around here drew up the laws concerning their treatment before the government ever thought about it. . . and young men just have to go along with it these days!"

Changing the old ways will have to come from the young, because with few exceptions, the older men and women have difficulty comprehending or even wanting the new equality. It will take years for the Cubans to eliminate machismo, but the full moral and legal mood of the government and society is strongly supportive of women.

A slogan I saw often on billboards and in newspapers about women was "Twice exploited, twice discriminated against." Another popular slogan is "The Revolution of Women is Greater than the Revolution itself."

Two years ago, the Cuban government passed a completely unprecedented law called The Family Code Law which has been incorporated into the constitution. It covers, among many other things, the institution of the family, matrimony, divorce and alimony, maternity laws and parent-child relationships. The essence of this code stems from their "socialist reality" and insists in the elimination of the judicial norms that discriminate against women and children. It is strengthening the family on the basis of mutual help.

The code was the result of a careful study and broad debate in open assemblies. It was discussed at countless meetings with social and mass organizations, in work centers, on the streets, in schools and military institutions, and modifications suggested by the people were incorporated into it. It was approved by more than 98% of the participants in the assemblies.

Blas Roca, a member of the Party Secretariat said that "its provisions reflect the absolute judicial equality of women and men in the home." Her hope is that women will be freed from everyday household activities so they can participate equally in work and public affairs with men.

The Family Code Law is long and detailed, but a few examples give an idea of its intent. One of its most revolutionary concepts is that men are equally responsible in the home. It says, "Both partners must care for the family they have created and both must cooperate with the other in the upbringing of their children. They must both participate in the running of the home. . . ." Some other provisions are marriage is established with equal rights and duties for both partners, both partners have the

right to practice their profession or skill, they have the duty of helping each other and cooperating in order to make this possible and to study or improve their knowledge. There is a section dealing with absolute equality among children (there is no such thing as an illegitimate child in Cuba). Divorce is regarded as the logical conclusion to a marriage that has lost its meaning for the partners and the children, and for society as a whole. Alimony is the responsibility of the partner who has the higher income. Free community day care is available to every child.

A large section of the code is a recently passed maternity law, which entitles women workers to receive full pay during maternity leave. Abortion is readily available, as well as free birth control.

But culturally, there is still a lot of resistance to women's new status. In the recent Popular Power elections, only eight per cent of the newly elected legislators were women; but that was an improvement over the three per cent of the previous election. Seventeen per cent of high level party positions are held by women.

One of Cuba's most popular feature films (which has received international acclaim although it is almost unknown in the U.S.) is Lucia, a basically feminist film, presenting the history of Cuba through the eyes of three women who lived in different eras, all named Lucia. The final segment takes place in the 1960's—a young woman is attempting to escape the total domination of her extraordinarily macho husband, whom she loves in spite of it. Her local women's organization convinces her that she should leave him, and she does. He mopes around for several months, finally abandons pride and comes to look for Lucia. The movie ends with a scene of the two of them on the beach, physically wrestling, with Lucia shouting, "No, I won't!" and Tomas insisting, "Yes, you will!" She would not accept his terms of going back to the old way. In the last scene, they were still fighting; there was no resolution. The ending is viewed as realistic portrayal of the continual struggle by women for their freedom, and of relations between the sexes. Cuban women point out that, although incomplete, it was obvious that Lucia had already won a type of victory.

SHE SPEAKS

In last month's campus elections, the cry for "more student-faculty interaction" was heard as usual. Such interaction is needed, and a worthy goal. Perhaps the best way for women students to begin to "interact" would be to familiarize themselves with the needs, rights and problems of our sisters in the faculty.

Last September the Equal Employment Opportunity Commission (EEOC) submitted the results of their investigations on sex discrimination within the University. Harris A. Williams, EEOC Director stated, "we find reasonable cause to believe the Respondent (UNC) has discriminated against women faculty in matters of recruitment, hiring, promotion and salaries." Witnesses testified before the Commission that discriminatory practices exist, and that Affirmative Action has not been an effective remedy because of "departmental autonomy, . . . and the role of the EEO officer as passive rather than one of advocacy." The University denies the charges.

Witnesses further contended that "salary decisions are still made in a closed and subjective fashion by Department Chairmen", and that women's often heavier teaching loads and performed services were not adequately recognized in promotion decisions.

Examined records (1972-1975) showed that the hiring of women has been mostly outside the tenure track, and that "promotions have continued to favor males" so that the actual ranking of women has declined. Average salaries for 1975 showed that those of males exceeded females' by \$5,000-\$7,000 per year.

Chancellor Taylor's report on "Minority and Female Presence" on the campus, issued in October of 1976, showed



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"an increase in the numbers and percentages of females enrolled at all three levels of instruction (undergraduate, graduate, professional)". However, the last year (75-76) showed a decrease by 12 in female faculty members (out of a total decrease of 100). Out of 1,730 faculty members, 301 are female.

College women in all fields need visible, active, positive role models. Being exposed to such women could strongly influence students' lives. However, especially in Academic Affairs, women are often denied such exposure. Many factors are involved, but the University's hiring and promotional procedures are at least partially to blame.

The Chancellor's report concluded that "we must reaffirm our commitment to the objectives of our Affirmative Action Plan and reinforce our efforts to achieve the goals set forth in that Plan." Perhaps he has a love of understatement. If the report is any indication, the Affirmative Action Plan has not been working. It is time it started to.

The office of the Affirmative Action Officer should be a full time, so that the many phases of his duties could be thoroughly covered. Discrimination is "full-time"—so should be the efforts against it. The Affirmative Action Advisory Committee should become even more active in reviewing reports of violations in schools and departments, and their efforts to realize the Plan. The University community should become aware of the goals, and the point at which we now stand.

Students owe it to themselves, and to the faculty to inform themselves on the status of women at the University, and to give their support to the women struggling against the system. If we lose, we lose.

Lynn



Photo by Nancy Oliver

Louise M. Thaden

“Where there’s a will there’s a way.”

Lynn Garren
Editor

“You should weigh the pros and cons of every endeavor, and if the scales are in your favor, go ahead. You have to use your head.” After nearly fifty years in the air as one of America’s most successful aviatrixes, Louise Thaden knows a great deal about using one’s head. She holds international airplane records for altitude, solo endurance, speed, refueling endurance, light plane speed, East-West speed and 100 kilometer speed. Yet throughout her career, the 72-year-old Arkansas native says she’s remained “humble.”

Born two years after the Wright brothers’ Kitty Hawk flight, Thaden grew up in the pioneer days of aviation. As a girl she was “a rugged individualist who liked to overhaul cars—much to her Mother’s dismay.” With the start of World War I her attention turned to flying. But lessons were expensive, and most women couldn’t afford them.

In her last year at the University of Arkansas she became acquainted with the owner of Travel Air (airplane manufacturer), and saw a chance to “break in.” Thaden travelled to California to get “her hands on a plane for the first time.”

“My parents were against it,” she recalled. “Women pilots were considered tramps, and aviation considered extremely dangerous. There was also the expense, and few people were willing to hire a woman pilot—especially if there were passengers involved.”

Thaden’s determination won out, and she soon met the owners of Beech Aircraft, who promised to teach her the aviation business, and how to fly. By 1929 she was ready to set her solo endurance record.

Her 22-hour flight in an open cockpit plane, with home-made oxygen equipment, gave her the material for her book,

High, Wide and Frightened, published by Air Facts Press in 1938. The book tells of its author’s courage, skill and belief in God.

“If you learn to fly within your limitations and those of the plane, you can live a long life. You take care of the plane and it will take care of you,” Thaden said.

In 1936, Thaden entered her first race, The Bendix Transcontinental, the first woman to do so. The route was from Santa Monica to Columbus, Ohio. Navigation was done with the help of a road map and natural landmarks such as railroads and rivers. To the surprise of everyone, she won, and accepted the prize money, as well as the special “woman’s prize,” originally intended for consolation.

A painting of her winning staggerwing bi-plane, number 82, hangs today in Thaden’s High Point apartment, along with other memorabilia of the swashbuckling days of aviation. She proudly displays goggles and model planes, recalling the history of each one. She calls the Bendix “the high spot of her career,” although her other flight records were set 6 to 7 years earlier.

After the Bendix, Thaden continued her trend of “being in the right place at the right time.” Beech hired her as a factory representative, to tour the country and demonstrate how safe and easy their new retractable landing gears were. Thaden laughed, remembering the job. “They figured people would know it was simple if a woman could do it!”

While working for Beech, Thaden met Amelia Earhart, the great aviation legend, whom she described as “highly intelligent, filled with common sense, very shy, and pretty ugly!” They immediately became friends and often saw each other, both being members of the ‘99’s (woman pilots’ organization).

“We had the same type of upbringing, and loved to horse

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APARTMENT GARDENING

Janice Kizziah

Do you long for homegrown vegetables, fruits and herbs? Many apartment dwellers who do have begun to grow their own in an indoor or patio garden.

Apartments without a balcony or patio can house a successful garden if a windowsill that catches a lot of sunlight is available, said Mary Love May, a junior botany and biology major at UNC who teaches classes at the Botanical Garden in Chapel Hill. For best results with most indoor garden plants, direct sunlight for at least half a day or bright indirect sunlight is necessary, she said.

But more varieties of garden plants can be grown in containers on balconies and patios. Most vegetables and herbs grown in containers need well-drained soil, and balconies are better suited for the frequent watering and necessary drainage, May said. And many of the plants need larger amounts of sun than is available indoors, which is another advantage of a patio garden.

May has several garden plants inside her apartment and on her balcony at Northampton Terrace apartments. Inside she is now growing a sweet potato plant primarily for decorative purposes and a ginger root, which is often used in Chinese cooking. The ginger root can take more shade than some plants, so it grows well in indoor containers, May explained. Outside on her balcony she is growing leaf lettuce, carrots and peppers in containers. The carrot and pepper plants share the same container.

The sweet potato plant will produce few, if any, potatoes while indoors. But May explained that the sweet potato plant is an attractive house plant and easy to propagate. If moved into an outdoor garden, however, the plant will produce potatoes in a short time.

Another vegetable often grown indoors mostly for aesthetics is the eggplant, May said. She suggested planting the eggplant in a hanging basket, leaving a spot in the center of the basket for another pot containing a small house plant. The two plants together make an attractive decoration, she said.

Squash can also be grown indoors in hanging baskets. The plant grows to cascade down the basket, producing flowers as well as food.

May has recently been experimenting with growing parsley in a natural sponge, and she has found that the herb is growing well under these conditions. She waters the seeds with fertilized water since they get no natural nutrients as they would from the soil.

Watering plants such as vegetables and herbs depends on the particular needs of the plant and the amount of sunlight it gets each day. If the soil is dry both on top and one-half inch deep in the container, then the plant needs watering, May said. Plants in plastic containers take less water than those in clay pots, because water evaporates more quickly from clay pots.

Herbs can be successfully grown anywhere if the environment meets the plants' needs. Proper sunlight, temperature and humidity are required for a successful herb garden. Most herbs need a lot of sunlight, average humidity and water about once a day, according to *House Plants* magazine. Some herbs, such as mint, chives and parsley can take more shade and are better adapted to indoor growing.

Herb gardens can be started either with small plants or from seeds, according to April *Woman's Day*. Herb plants should be well-rooted and healthy when bought and seeds should be

fresh.

Sage should be started from seed, but thyme, rosemary, chives and mint require a small plant. Others such as oregano, parsley and basil may be started either from seed or a small plant. Most of these herbs grow to less than 12 inches high except the rosemary, which may grow up to two feet high.

Most vegetables can also be grown indoors if they are given enough room in a container. Windowsill planters are suitable for most indoor vegetable gardening, but individual containers offer more variety in both food choice and decoration, since some vegetables require different amounts of soil, water and fertilizer and cannot be grown together.

The garden cress is probably the easiest leafy vegetable to grow indoors in a container. The seeds germinate within 24 hours after their first watering, and only 11 days after germination the cress is ready to eat.

Lettuce is another leafy vegetable suitable for container growing. Popular varieties for indoor gardens include Oak Leaf, Ruby and Tom Thumb, a miniature variety. Lettuce is easy to grow and matures quickly, and some varieties are colorful and attractive just as house plants.

A 12-inch pot can hold either a bell pepper or rhubarb plant, says *Woman's Day*. Both are colorful plants. The Bell Hybrid pepper, the Sweet Banana pepper and the Valentine rhubarb are popular for indoor gardens.

Radishes, turnips, beets and carrots can also be grown in containers. Orange crates are especially suited for any of these because they require only six inches of soil depth. Balconies are preferred for these root vegetables, but the smaller varieties can be grown indoors.

Tomatoes can be grown indoors or outdoors in containers but May emphasized that plenty of sunlight is needed for success with any tomato plant. Tiny Tim, a small cherry tomato, is good for container growing. Other suitable varieties are the Small Wonder, which is another type of cherry tomato, and the Pixie, a large variety. A single tomato plant grows best in a container with two quarts of soil.

Swiss chard which is a type of beet, can be grown easily in a window box planter. Chard plants can also grow in individual pots six inches deep, according to *Woman's Day*.

Strawberries will grow in a balcony box only six inches deep. The Baron Solemacher Variety is best for container growing because it bears large fruit, yet the plant itself remains small.

Those with balconies can also grow a Calamondin orange tree, which is a type of dwarf citrus tree. This plant will probably never require a container larger than two quarts, May said.

For novice container gardeners May recommended starting with Pixie tomatoes. These grow well in containers, and the plant produces fruit larger than the cherry tomato plants. She also suggested beginning with leaf lettuce and Swiss chard, both easy to grow container crops.

May's interest in house plants and gardening began several years ago when she worked in a nursery in Florida. Later she had a gardening apprenticeship at Longwood Gardens in Southeast Pennsylvania where she gained experience in greenhouse and indoor gardening. Last year she worked at the Smithsonian Greenhouses in Washington, D.C.

She taught a house plant course last fall and winter and is now preparing for a workshop she will conduct on container gardening to be held May 14 at the Botanical Garden.

Margaret Mead: Communal families needed



Photo courtesy of Daily Tar Heel

ary Anne Rhyne

"We need a community where all kinds of people can live. Nothing makes people more selfish than to separate them from children. The way a child reacts to the future is to see it laid out front of him."

Such a community of family members is the picture anthropologist Margaret Mead painted for the future family in a speech April 12 in Memorial Hall.

Mead was the last speaker in the lecture series "The Family: Past, Present and Future" sponsored by the Womens Studies program.

"We still don't know whether every woman has a right to have one child, father or not. I think we may find that we ought favor families that are terribly good at having children and let them do that all the time."

She said that such a community would allow those women not fit or wanting to be mothers to still live with children and perhaps be mothers over the weekend.

Because of an excess in population growth and a longer life expectancy Mead said the time has come to relieve a large segment of the population from the task of childbearing.

She called for a disassociation of occupation and gender. Mead said women should be allowed to be free to contribute in any way they can or else society is wasting one-half of its gifts.

"If only one sex makes decisions that both sexes used to make together then the decisions are ill made."

Mead called women to enter decision-making roles at every level. She said women should also be treated with economic

fairness.

Mead said the most striking change to advance the position of women is the shortening period of parenthood.

"Parenthood has become a short intense episode in the life span. Couples now have 35 years together after the last child leaves home."

A corresponding shift and lessening of emphasis on marriage has resulted since the 1950's. Mead said abortion, birth control, and a lessened stigma for gays have lessened the pressure to marry so women can contribute to society in the same way as men.

Mead said women acquired menial work in early times when continuance of the race was a major concern. She said women only did chores that could be done with a baby on their hip.

"It was not until the medical revolution in the last decade that babies born will live and live well beyond the period of parenthood that it was possible for some women to have the opportunity that some men had."

Mead repeatedly emphasized the continuing importance of the family.

"We have had a variety of ways of looking at the family but we've always come back to it. Bringing children up in a family is the only way to make them fully human."

Besides being an anthropologist, 75-year-old Mead is also a teacher, lecturer, psychologist and writer. She serves as curator emeritus of ethnology at the American Museum of Natural History in New York.



Photo courtesy of Daily Tar Heel



ERA: The battle goes on



Susan Cranford

Why did the Equal Rights Amendment fail in North Carolina this year?

UNC history professor Donald Mathews, his wife Jean DeHart Mathews, and Roxie Hobson are trying to find out.

They are interviewing several hundred North Carolina men, women, legislators and ministers in a study of the political mobilization of North Carolina women and the style and substance of the ERA opposition.

The research is headed by Ms. Mathews, a cultural history professor at UNC-Greensboro. It is being funded by a grant from the Eagleton Institute at Rutgers University.

The Mathews, who were strong ERA supporters, are "trying to analyze the style of politics and rhetoric" that took place in the ERA fight, according to Dr. Mathews.

"We have found an identification of ERA with the professional woman who is anti-children, does not defer to her husband, and is independent and autonomous, as opposed to the traditional role of women," Mathews said.

He said opponents feel that ERA is part of the erosion of traditional values in this country. They fear de-feminization and crumbling family life that they believe ERA would cause.

"Some women are opposed to ERA because they are so suspicious of the government that they're afraid they'll lose the laws protecting them if ERA is passed," Mathews said. "They fear the loss of their treasured position."

Mathews said the interviews are showing a great deal of

ignorance about the amendment and what its effect would be. "The opponents are more worried about the symbolic meaning of the ERA," he said. "The amendment does not guarantee that no distinctions will be made on the basis of sex, it simply deals with rights."

Mathews cited the fear that ERA will hurt the rights of women in the courts with respect to divorce and child support as an example of this ignorance. "These people don't know what the status of divorce laws is in this country," he said. North Carolina passed a no-fault divorce law in 1967, he said, and a large percentage of men who are supposed to pay child support do not pay it anyway.

Many of the opponents see the amendment as an attempt to force them into a role they do not want. "I don't want to be a person, I'm a woman!" one ERA opponent told the interviewer.

Mathews said that many of the opponents who helped defeat the ERA do not like politics, but they joined this fight because of its symbolic meaning.

"We're trying to understand their whole cultural milieu," he said, "how they got politically activated, and if their activism can be transferred to other issues." Traditionally, such political factions have emerged in North Carolina over issues such as prohibition, women's suffrage, abortion and liquor-by-the-drink. An examination of all these issues since the Civil War will be part of the Mathews study.

The study, which began in January, is expected to be completed by next summer. The Mathews hope to publish a book about the results.

Toni Gilbert

*Health is the vital principle of bliss,
And exercise, of health.*

—Philip Doddridge

Health alone is victory.

—Sir Walter Scott

* * * *

Like hundreds of other college women, I've been fighting the battle of the midriff and the rear-end study spread. All those late-night trips to Shoney's for hot fudge cake haven't helped. Neither have the beer, pizzas or Baskin-Robbins.

I've done almost everything to lose weight—diet, fast, jog, swim. But I end up losing and gaining the same 10 pounds. I thought that's all there was to losing weight until I went to a health spa.

While thumbing through a newspaper, I saw an ad for a figure salon that declared "Getting back in shape is easy—We even help provide the willpower to keep you on the light side!" And a slender girl in another ad told me that her salon would design a personalized program of exercise and dieting, making it more "enjoyable, exciting and even relaxing" to get in good physical shape.

The ad said come by for a free tour and trial workout. I couldn't resist.

So on Saturday morning, after a hard night of partying, I drove to the Figure and Health Spa at 100 Laurel Ave. in Carrboro. I climbed out of my car, flexed my arm muscles, tucked my pot belly behind my belt and entered the spa, not really knowing what to expect.

A thin, shapely woman in her early 20s approached me. She was Barbara Sheppard, one of the six full-time staff members the spa employs. She wore a blue leotard and tights, with no bulges. I pulled my jacket around my middle and smiled.

"Hi," I said. "I saw your ad and came by to look around."

Barbara said she would be glad to show me around, and followed her into the work area, a large room with a blue shag carpet, paneling, mirrors and exercising equipment.

A huge woman in a black leotard was jumping rope in the middle of the floor. Another was peddling on one of two exercise bicycles. The ceiling-high mirrors along the walls amplified the furious activity of arms and legs all around me.

I noticed a lot of fat and began to feel more at ease. That won't be too bad, I thought. I guess I was in pretty good shape with all the running I'd done that week. Now if I only hadn't eaten those donuts for breakfast.

Barbara began explaining the purpose and function of each piece of equipment:

"First you start with the pre-exercise equipment to loosen you up." She pointed to two machines that resembled park benches with belts.

"Those are vibrators. They increase circulation and help break down fatty deposits on your legs and hips. Why don't you start there?"

Easy enough. I strapped myself in and she turned on the machine. I felt like Jell-O. I don't know about circulation or fatty deposits, but after five minutes I was relaxed. I could have stayed there indefinitely. But no such luck.

"Everybody starts out on the exercise bicycles to get warmed up and limber them so they won't cramp up doing other exercises," Barbara said.

I mounted one of the single-wheeled bicycles and pedaled furiously with visions of the *Tour de France* in my head, watching myself in the mirror. After a couple of minutes, the race was over (I lost), and I moved to the waist twist, another pre-exerciser.

"The waist twist works on the oblique muscles around here," Barbara said, placing her hands on her tiny waist. "It stretches them."

I climbed on one of the two rotating discs, grabbed the handlebars in front and imitated Chubby Checker doing the twist. I felt like the agitator in a washing machine, but I could feel the muscles pulling around my waist. Thirty twists later I found myself on the second disc, this time sitting and holding



The of things

onto the handlebars behind me. My legs were straight in front. twisted again.

"This helps you get rid of the meat further up under your arms and across your back," Barbara said. I smiled, enjoying it all, and watched myself in the mirror while she explained the spa's program.

"We have both passive and active equipment. The vibrator belts, waist twist and rollers are passive—you don't have to exert any real energy. It sort of does the work for you." Now, he tells me.

She continued. "With the active equipment, you have to do the work yourself." As she led me over to the active equipment, I saw a middle-aged woman standing in the vibrator belt reading a magazine and chewing furiously on a piece of gum. For all her casualness, she could have been at home lying in a hot bathtub. I wished I was.

Then another spa-goer trotted into the room.

"Hi, Phyllis," said the woman in the vibrator belt. "Glad you could make it."

Phyllis slipped into the other vibrator belt, and the two women began talking. I noticed that almost everyone was talking to someone about something. A lot of socializing mixed in with a lot of exercising. It made the work a little easier, and the women seemed to feel better knowing they were part of a community struggle.

"Why don't you go into the locker room and change so you can get ready for the real exercising?" Barbara asked.

I obeyed, changed into the green leotard and shorts I had brought and returned to the work room, sidestepping a young girl who was kneeling on the floor and kicking her leg to the side like a dog at a fire hydrant.

Barbara then took me over to a contraption that resembled an electric chair. I shuddered.

"This is the Nautilus," she explained. "You can't use it because we only let members work out on it. It exercises your upper torso, your hips and back. It's designed to work the whole muscle, not just part of it like the other equipment."

Barbara said that the Nautilus is used no more than once in a four-hour period to avoid muscle strain. "If you use it more

than that, instead of building muscles, you deteriorate them."

We walked over to where Phyllis was working out. She was lying on her back, pushing up a padded bar with her feet. The tension on the bar was regulated by weights. Barbara began to explain.

"The one that she's doing is called—"

"Torture!" exclaimed Phyllis.

"It develops your legs," Barbara continued, "and you use it three ways to work different muscles, depending on what you want. You do it pigeon-toed, then with your feet pointing straight, then out."

"God, I'm sweating," Phyllis said. When she finished, I tried it.

I could feel the muscles in my legs tremble as I completed the last couple of pushes. I was discovering muscles I never knew I had. And pain.

Barbara moved on. I followed, nearly tripping over a woman scuttling across the carpet by some exotic motion of her backside. She stopped, let me pass, and continued on her slow journey.

I stood in front of the universal gym, a network of bars, weights and cables. What more could a girl ask for? Barbara started me on the dorsey bar.

"You do about 15 pulldowns on the bar, first standing, then kneeling," she explained. "It's good for your posture and back."

I did my pulldowns, then watched another woman strap her feet into two of the cables. She lay on her back, raised her feet above her head and alternately pulled each leg to the floor while watching herself in the mirror. She actually seemed to be enjoying herself. I was amazed.

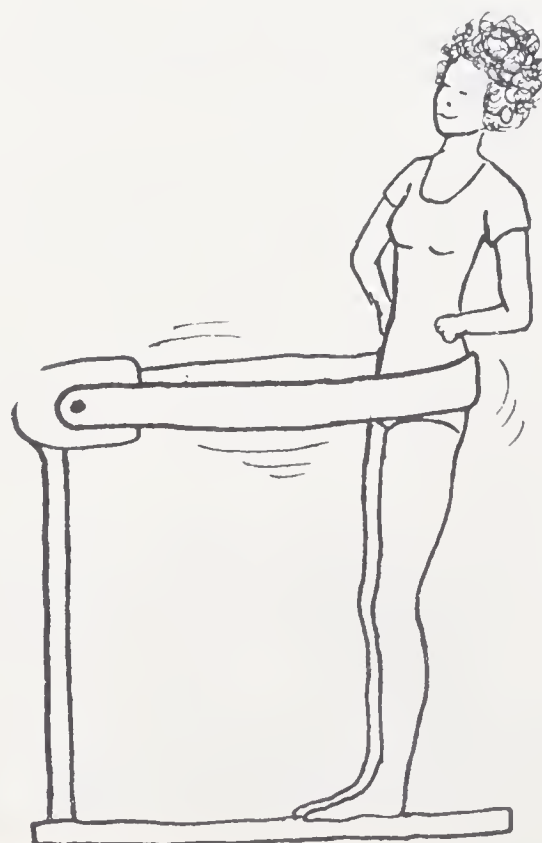
Barbara had to leave, so another employee, Debbie, came over to help me. She walked over to a horizontal bar on the universal gym and demonstrated some trimmer kicks.

"Hold on to the bar, point your toe, then kick up as high as you can, crossing one leg in front of the other," she said. "This is for your thighs and hips. Do it about 15 times (that seems to be the magic number), then switch legs."

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shape

to come



Exercise

continued from page 7

Debbie kicked high and gracefully. I hit my foot on another bar and nearly fell to the floor. Now I know why Mother never gave me ballet lessons.

We moved on. My legs were shaky and my face was flushed, but I didn't let on I was tired. We were only half through.

Debbie pointed to a slanting padded board. "This is the butterfly bust machine," she said. "It has 10-pound weights, and you use it to either develop or firm your bust."

I lay down on the board, hooked my arms around the pull mechanisms on each side and drew my elbows over the center of my body. After six pulls my arms started to weaken, but I finished the required 15. I wiped the sweat from my forehead and followed Debbie to the next apparatus.

There a third woman, Jan, took over for Debbie. I had already worn out two employees.

Jan brought me over to some inclined boards. "This is where we do exercises like sit-ups and leg lifts," she said.

I cringed. I hated calisthenics. I could never keep up with the leader. We started with sit-ups. Trying not to embarrass myself, I managed to keep up with Jan. Feeling confident, I plowed through the leg lifts.

"You must be in pretty good shape to keep up," Jan said.

"I am," I lied. "I run and exercise regularly." I didn't tell her I had been running only a few days and hadn't exercised in months. Nor did I tell her that my leg and abdomen muscles were so weak that I didn't think I could get up.

Jan led me over to the thigh-shaper, an elevated padded board with mechanisms on either side to hold your knees. I stuck my knee into one of the devices, and Jan turned a screw to tighten the pads so my knee wouldn't slip. She tried to secure my other leg, but the screw wouldn't turn. She told me to move to the other side.

I tried to remove my leg, but I couldn't turn the screw. It was stuck. Oh no, I thought. What did I do to deserve this?

After five minutes I finally freed my knee. It was red. I was a little hesitant, but I fastened myself in on the other side.

"That's never happened before," Jan said, laughing. I was hoping it wouldn't happen again.

The thigh-shaper worked fine, but as I pulled my legs together and apart, I felt like a chicken flapping across a barnyard. I knew I looked silly.

Suddenly, Jan spoke the magic words.

"That's about it for out here. I'll show you the wet area now."

There's more, I thought?

The wet area consists of a whirlpool, cool dip, sauna, sunroom, eucalyptus room and swimming pool.

"This is our main attraction," Jan said. "Most spas don't have this. That's what makes us different. We also have a masseuse."

Five women were floating in the whirlpool, a round sunken tub with a small basin of plastic poinsettias in the middle. The wallpaper pictured a tropical scene, complete with palm trees and sandy beaches. Five minutes was allowed in the whirlpool.

Jan opened the door to the sauna. I was greeted by a blast of hot, dry air and three sweaty, flushed faces. "You stay in there about three to five minutes," she said.

Then came the sunroom, a small, wood-paneled room with two ultraviolet lights.

"If you can tan easily, this is a real good thing," Jan said. Members stay in the sunroom for 30 seconds at first, gradually working up to a maximum of five minutes.

"You look like you could get a tan real easy," she added.

"I can," I said, hoping she would ask me to try it out. She didn't.

"Over here is the eucalyptus room," Jan said. She opened the door. The exotic scent tingled my nose.

"This is good if you have a head cold or sinus problems," she explained. "You stay in about three minutes, and it really opens your head up."

Jan did invite me to go swimming in the heated pool, but I hadn't brought my bathing suit.

"Well, that's about it," Jan said. "I hope you enjoyed it."

I thanked her, changed clothes, and asked about the cost.

The Figure and Health Spa offers students two programs. The nine-month unrestricted plan costs \$175, and a member can come as frequently as she wants. The restricted nine-month plan costs \$135, but the member can't come after 5 p.m. during the week or on Saturdays. For nonstudents, prices are higher.

The spa also offers the services of a masseuse. Members pay \$7.50 for one-half hour, \$13.50 for a full hour. Nonmembers pay \$9 for one-half hour, \$15 for a full hour.

Each member receives an attendance record and progress chart. The women are weighed and measured on their first visit, then an exercise schedule is designed. Each woman is subsequently weighed and measured every 15th visit. Group exercise classes are held several times a day.

Three other commercial health spas are located in the Chapel Hill area.

The Chapel Hill Athletic Club at Eastgate Shopping Center is the men's counterpart of the Figure and Health Spa. The Nautilus is used in all training and exercise programs, and the workout area is similar to that of the women's spa. The Athletic Club offers students a one-year program for \$180.

The Gloria Marshall Figure Salon at University Mall, open to women only, places each member on a diet and exercise pro-

*"The one that she's doing is called—
"Torture!" exclaimed Phyllis.*

gram according to how much weight she wants to lose. The price of the program is based on the estimated amount of time needed to lose the inches. A member is guaranteed an extension at no extra cost if she follows the program but does not lose all the inches within the prescribed period.

The Nautilus Fitness Center on Highway 15-501 is open to men and women. It offers a complete line of Nautilus equipment, and diet and exercise programs are designed for each member. The nine-month program costs \$150, but students can arrange shorter plans.

For considerably less money, the Chapel Hill-Carrboro YMCA offers an eight-week diet and exercise program for men and women. The cost ranges from \$17 to \$36 depending on the frequency of attendance.

These health spas attract men and women of all ages. At the Figure and Health Spa, the youngest member is 18 years old (minimum age allowed), and the oldest is 80.

Why do these working women, housewives and students come to the Figure and Health Spa? One woman said she came because it was easier for her to exercise with others. She said she didn't have the willpower to exercise in her home and needed a detailed plan to follow.

Another woman said that paying money was a big incentive.

"If I'm paying \$5 a week to exercise and lose weight, you better believe I'm going to come and get my money's worth," she said. "And besides, I want to look good when it comes time to wear my bathing suit. You know, it's almost summer."

Thaden

around. Her friends always called her 'AE'. She was constantly surrounded by people."

Thaden carefully and willingly explained her belief about what actually happened to her friend. "There were a lot of people involved who didn't do what they were supposed to, and then covered it up. She went down in the sea, out of fuel. The other crazy rumors tickle me." Thaden expressed approval of the fact that the files can now be re-examined. She claims much of early aviation history is lost or incorrectly recorded, and hopes better books will soon be available.

"What can you trust when even the Smithsonian has boo-boos! Those of us who were around are in constant demand now to try to clear things up."

Soon after arriving in California, Louise McPhetridge married Herb Thaden, an ex-army pilot, who shared his wife's interest in flight. She said it takes special people to effectively combine their careers with marriage.

"Marriage is a career in itself," she said. "You have to approach it that way. The couple should share each other's interests in their individual careers."

When her two children were born, Thaden "gave up flying as a vocation and kept it as an avocation. Kids take up too much time for you to do anything else." The Thaden children grew up with planes and naturally learned to fly.

Thaden and her husband moved to High Point nine years ago, and began a molded furniture business. She considers her greatest accomplishment that she was able to carry on the business after his death in 1969. Today she directs much of its activities from an office in her apartment, "and keeps busy and on top of things." She answers a volume of mail and receives inquisitive visitors from time to time.

Thaden expressed stiff opposition to the ERA, saying, "We women don't know how well off we are—we're trying to give away our advantages! I'm all for equal pay, but we should utilize the advantages we already have over men."

She feels the women's movement has become too aggressive, and has strayed from its original objectives. "In the '20's," she said, "the women who were opening the doors realized that nature made up for our physical inferiority by giving us greater mental capacities. There are diplomatic and subtle ways to achieve objectives. We should get back to that. Things balance out."

Thaden no longer flies due to "a little heart problem", but glows with irresistible exuberance when recalling flying in "the old days":

"You and the plane were one. It was like strapping on wings and soaring like a bird. Such freedom! And at night you felt you could reach out and grab the stars. You knew there was a God, and that he was there. Just the roar of the engine and the wind. . ."

She sadly reflected that "today it's no fun. Too many regulations. No more exciting than driving a bus. The only thing that hasn't changed is that people still aren't convinced it's really safe." Only in private or antique airplanes in rural areas, can one

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continued from page 1

really fly today, she said. "I'm glad I was born at the right time."

Thaden is very proud to have served on the Defense Advisory Committee on Women in the Services from 1959-1961. She helped draft a bill to abolish promotional discrimination, and feels that now, most prejudice is gone from aviation. "Most jobs are open to women. Where there's a will there's a way."

She gazed out the window, hearing the drone of a passing jet, her blue eyes sparkling and alert. "I never thought rockets would fly! But nothing is impossible. Who knows what will be flying next? If you don't have a challenge you might as well be dead."

AWS Plans

Summer Activities

Orientation plans and groundwork for a Womens Festival will be main goals of the Association for Women Students this summer.

AWS Chairperson Betty Ausherman said the plans for the 1977 Womens Festival must be begun this summer in order to get everything done well and in time.

"Speakers' schedules often fill up early, so we need to start lining them up," Ausherman said. The festival will also include workshops and panel discussions.

AWS plans a strong recruitment drive in co-operation with the Orientation Commission next fall. Ausherman said the Association hopes to provide a packet for freshmen women which will "fill in the gaps" in information they first receive about the campus. The packets would include information on campus services and organizations as they relate to women, AWS brochures, AWS rape prevention booklets, information on state laws of concern to women, and a personal letter urging freshmen to join AWS. The packets will be planned and begun this summer.

Another summer project will be an attempt to establish a Battered Women's Refuge in the Triangle Area, in co-operation with the local National Organization of Women chapter. Ausherman said such a center "is definitely needed, and would be of great service to women."

Any persons interested in working with AWS this summer should come by the AWS office in suite D of the Union, or call 933-2165.

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Mary Lepper-Government activist

Nancy Oliver

"I'm a gypsy. I just love to move."

Mary Lepper may not look much like a gypsy with her red hair and quick smile but she's a political scientist through and through.

She has worked in five different parts of the country and is now on leave from Washington, D.C. She's been a visiting associate professor in the UNC political science department for a little over a year under the auspices of the Intergovernmental Personnel Act Grant. Lepper teaches a "Women in Public Policy" course in the department.

At the Executive Seminar Center in Berkley, she was associate director of the Executive Seminar Center (based with the United States Civil Service Commission).

"It was really an executive training center. We directed and coordinated seminars for high-level career officials in how to form and implement public policies and how to manage organizations. We tried to emphasize current themes in government—things like new approaches to budgeting."

She also worked with the implementation of civil rights titles. Beginning in 1973, she became director of the Higher Education Division in the Washington office of Civil Rights in HEW.

"I was responsible for the enforcement of Title VI and Title IX. I also worked with Title VII and VIII of the Health Manpower program."

All U.S. higher education institutions have to comply to the regulations mentioned in these titles. Lepper also became involved in developing guidelines for desegregation plans at the university level and with affirmative action programs.

"Affirmative action goes beyond non-discrimination. It says an employer will take positive steps to insure that those

previously excluded by discrimination will get treated fairly. It insures no tests for biases or other conditions of employment. It would insure that women and minorities are not paid less and that they get equal health benefits. Affirmative action requires employers to set numerical goals for themselves."

The fight to pass the ERA in North Carolina failed, she believes, because of so much misinformation.

"Now there is a need for a good deal of information and lobbying. Women will have to take responsibility for this. They have to be willing to make some sacrifices themselves."

"I really believe the men in my 'Public Policy' course learn more than the women. They begin to understand the real issues women are involved in."

Lepper spoke recently at a meeting of the Association for Women Students. She talked about women in a new role on campus.

"A new role for women is certainly developing. More women consider seriously their degree. Women are becoming more interested in what's available to them—resources. Now there's a push for more women professors."

Lepper said UNC does not stand up well in comparison to other schools in the number of women professors it employs.

"I taught at one school where there were 6 women faculty members in the department out of 18. It's not nearly that good here. Of course, the number of women is much higher in public health."

Lepper has two adult sons. Did their mother try to bring them up in any particular way?

"My being an activist influenced them. They were more aware of issues than most children. They accept many things women want as being their natural rights—for instance, women having their own checking account."

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Book review

“Crazy Salad” by Nora Ephron

Nancy Oliver

To read Nora Ephron is to love her. Ephron covers just about every women-related topic in her latest book, *Crazy Salad*, from being flat-chested to the psyche of the women who participate in the Pillsbury Bake-Off. Reading Nora Ephron's book is like eating the proverbial potato chips. It's hard to stop once started.

The book consists of 25 of her columns from “Esquire” magazine. In the preface to *Crazy Salad*, Ephron says she deals with the women's movement at its present stage—“consolidation.” She does not aspire to write intelligently and profoundly about “the issues” but about everyday topics that interest her.

As Ephron says:

“Month by month, I took what interested me most, and so I never wrote about a number of things that interested me somewhat: panty hose, tampons, comedienness, the Equal Rights Amendment, Fascinating Womanhood, Bella Abzug, *The Story of O*, the integration of the Little League—I could go on and on. This book is not intended to be any sort of definitive history of women in the early 1970s; it's just some things I wanted to write about.”

* * *

If any woman has ever bemoaned being flat-chested, then she can identify with the essay “A few Words About Breasts.” Ephron discusses her life with Mark Eden and all the old wives' remedies she followed that guaranteed at least a couple of inches' growth. For her, it was all to no avail. So she learned to cope—by wearing padded bras. Ephron had three different ones that she wore on different occasions; all determined by the type of mood she wanted to create.

“Each time I changed bras I changed sizes: one week nice, bumpy but not too obtrusive breasts, the next medium sized, slightly pointy ones, the next week knockers; all the time, whatever size I was, carrying around this rubberized appendage on my chest that occasionally crashed into a wall and was poked inward and had to be poked outward.”

But in this same essay, Ephron also protects herself from those people who have told her that flat-chested women are unsuccessful lovers and otherwise generally unhappy, frigid women. She avidly asserts that being flat-chested does not make her any less anything.

Regardless of how men have said they don't mind her being flat-chested, it still bothers Ephron. Although she realized figure has nothing to do with intelligence or personality, “it” still bothers her.

“I am nonetheless obsessed with breasts. I cannot help it. I grew up in the terrible fifties. . . I cannot shake it, cannot shake my feeling of inadequacy. . . And my girl friends, the ones with the big breasts, go on endlessly about how their lives had been more miserable than mine. . . I have thought about their remarks, tried to put myself in their place, considered their point of view. I think they are full of shit.”

* * *

Ephron is also amused at the Los Angeles Self-Help Clinic for the selection “Vaginal Politics.” The Self-Health Clinic specializes in women's health awareness.

“We have lived through the era when happiness was a warm puppy, and the era when happiness was a dry martini, and now we have come to the era when happiness is “knowing what your uterus looks like.”

For her research, Ephron interviewed women who have worked with the clinic and those who participate in the programs where women learn more about their own bodies by examining each other's.

She describes a scene from Ellen Frankfort's *Vaginal Politics* where several women are at a home all looking at each other's cervixes while stretched out on a dining room table. She writes, “It is hard not to long for the day when an evening with the girls meant bridge.”

Too, she adds, this way is probably better for women. Malpractice by gynecologists is a common occurrence. A number of women she talked with also disliked the impersonal way they were treated by their doctors. Some women are even learning how to safely cause their own abortions.

“Knowing what your uterus looks like can't hurt, I suppose, and knowing more about your body can only help, but it seems a shame that so much energy is being directed into this sort of contemplation and so little into changing the political structure.”

* * *

Feminine deodorant sprays and women's use of this type of product is contemplated in “Dealing with the, uh, Problem.” Ephron says a number of *men* have become extremely wealthy by relying on the need women think they have for the sprays. The market for the product has risen drastically since the mid-60s.

One gynecologist told Ephron women used feminine hygiene spray deodorant because they had a certain paranoia about body odor. Everyone has a fear of smelling bad somewhere. With this fear of smelling bad, is coupled the equally dominant fear of being rejected by people because of it.

“Honey,” said Bill Blass when asked to explain why his line of cosmetics included a so-called private deodorant, “if there's a part of the human body to exploit you might as well get onto it.”

Ephron also researches how feminine hygiene deodorant sprays are advertised. Most of them, she found, try to appeal to the basic desire to “feel” cleaner, regardless of how clean you are to begin with.

* * *

Ephron has that special quality which makes her a delight to read and, at the same time, think about. She describes incidents in such a way that the reader is drawn into the same subject, remembering similar personal feelings or incidents.

It's the old “I can really identify with her” feeling. It is also the Rhoda-and-I-have-so-much-in-common blues. This book is not for a Mary Tyler Moore—regardless of her size, shape or description.

Ephron has used a quote by William Butler Yeats at the front of her book. It describes the contents as well as gives the book a name.

“It's certain that fine women eat a crazy salad with their meat.”

MANIFOLD DESTINY is now offering 5-person women's classes, to be held on Wednesday nights. Basic automotive tune-ups, with theory and applications will be the major thrust. CALL for details: 929-3571. Cost is \$9.00 and tax.

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SHE SPEAKS

A terrible menace is currently advancing towards this very campus, and we stand powerless to defend ourselves. Yes, friends—THE KILLER BEES!!! They are coming (they are indeed)!! Each day their tiny swift wings carry them further north towards our shores, while the populace remains callous and indifferent to the gruesome danger.

Efforts have been made by several AWS members to alert campus leaders to the crisis, but alas, most have refused to take us seriously. So, a small group of dedicated women must defend, and hopefully save, this glorious institution. We have several plans of action:

1. The Great Do-Nut Trap—We propose to have a bake sale in the Pit, featuring yummy, sweet glazed do-nuts (baked by our cute l'il members, of course). When the vicious monsters arrive, attracted by the smell of sugar, and set upon the do-nuts, we will lower a giant plastic dome over the little villains and trap them all! We estimate the cost to be \$3,050,621; a small price to pay for safety! Of course, the money would be appropriated by CGC—and would be put to as good a use as some of the funds they've already allocated in the last month.
2. The Castration Caper—This is the tricky one, folks. You see, the bees are multiplying at an alarming rate; hence, more and more of them to battle each day. We propose to arm each student with a tiny set of surgical tools, a manual explaining how to identify a bee's sex, and a tiny box for trapping one's victim. If each student "took care of" just five bees a day, we could render 7,000,000 impotent in one week! Those who, for religious or moral reasons, could not bring themselves to commit such an act, could remove the stinger instead. This of course would leave the females—but we could no doubt reason logically with them. Each student would also have to be issued a special protective outfit. Total cost—\$6,321,773.
3. Killer Bee Awareness Week—A maneuver to raise the University's consciousness about this serious threat to their lives. The week would feature panel discussions ("The Past Role of the Bee



in American Society", etc.), speakers (Mr. Elmo Blount of Pine Bluff, Ark., author of *BZZZZ*, the history of bees' involvement in gospel singing), swatting demonstrations in the Pit, and films on bee-keeping, showing how bees have been discriminated against in the past (kept for breeding purposes, receiving no profit from their own honey!). Breakdown of costs—speaker \$10,000, films-\$4,000, office supplies-\$6,000, miscellaneous \$1,544,000.

The fact that there are only a very few of us as yet actively involved in this cause should not enter into CGC's decision on these funds! Let your conscience be your guide, Finance Committee—this is our cry: Help Us Stop the Killer Bees or Else!! The people united will not be stung!

I'd like to leave you, Carolina, with all your strange special interest groups, with the hope that you'll continue to turn out people who are willing to fight for their rights—sanely and sometimes insanely. It's been quite an experience. Farewell. . . My God! What's that landing on my typewriter? HELP!!!!

A slight corruption of a corruption of a well-known prayer written by some great women in Boston. . .

The Servants' Prayer

Our Mother, who art in heaven,
Sister shall be thy name.
From sun to sun your work's never done, here on Earth,
And it isn't heaven!
Give us this day the ERA,
And forgive us our shortcomings
As we forgive those who are too short to come!
Lead us not into Home Economics,
But deliver us into politics,
For there is the power and the glory and the money—
Forever and ever.

A-Women

Lynn

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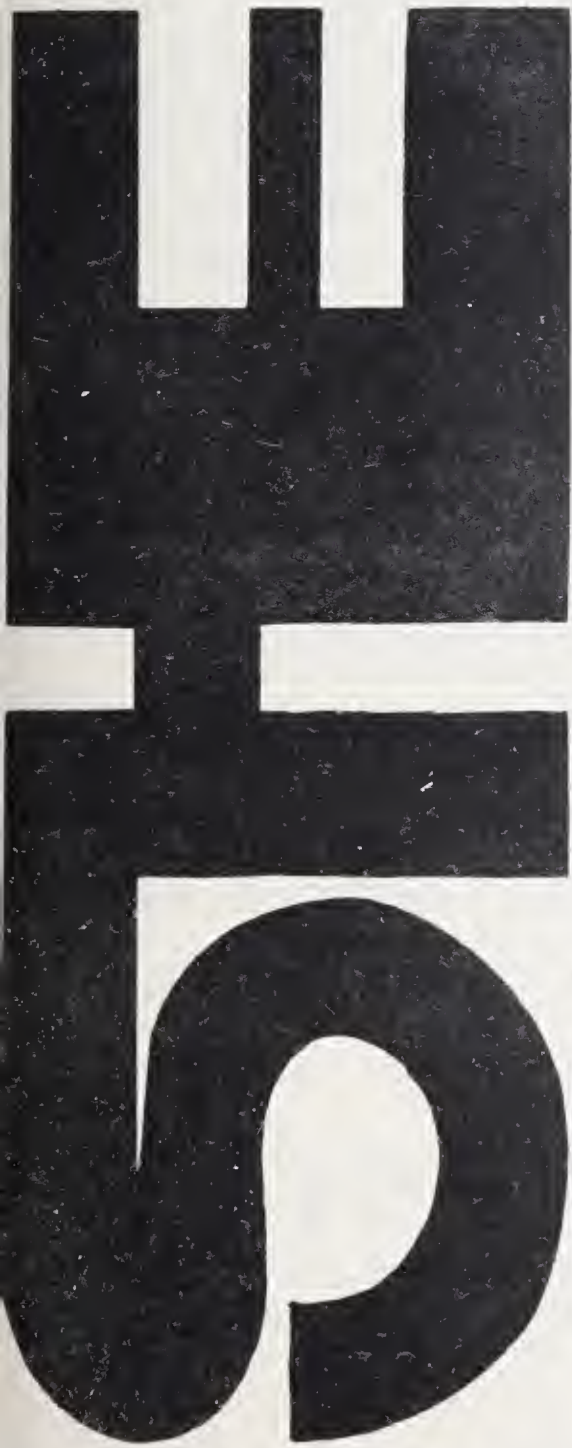
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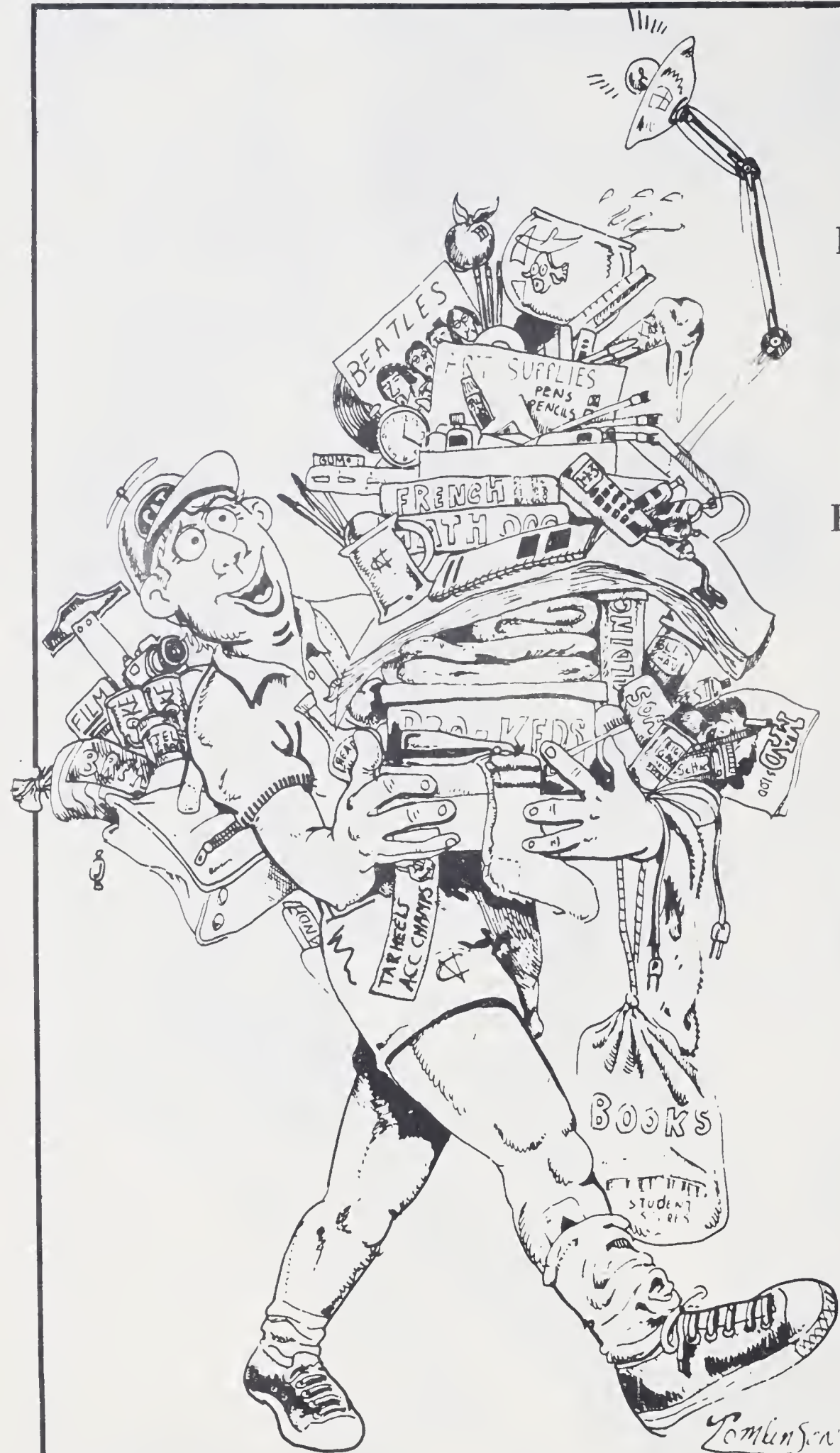
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STUDENT STORES

UNIVERSITY OF NORTH CAROLINA

Tri-state meet to view goals, responsibilities

By VALERIE WATKINS
Staff Writer

The Association for Women Students (AWS) will host an Intercollegiate Association for Women Students (IAWS) tri-state meet this weekend. It will attract women students from North Carolina, South Carolina and Virginia.

The meet will offer women students an opportunity to interact, share ideas, discuss common organizational problems and to examine local and national issues and concerns.

The meet opens tonight at 7:30 with a lecture by Elizabeth Koontz on the "Changing Roles of Women in Our Changing Society and Implications to Women in the South."

Koontz is the state assistant superintendent of public instruction. She was chairperson of the N.C. International Women's Year Coordinating Committee and a delegate to the U.N. Commission on the Status of Women in 1975.

Organizational workshops will be held Saturday morning, Sept. 24. Topics include publicity techniques, recruitment, moneymaking projects and budgeting, programming, working effectively with the administration and leadership and management.

Dorothy Bernholtz, UNC legal adviser, will discuss working with the administration. Nancy Voight, psychologist and assistant professor at UNC, will conduct the workshop on leadership and management.

Osta Underwood, recipient of the 1976 Athena Award for her devotion to the passage of the Equal Rights Amendment (ERA), will discuss reasons for IAWS at a noon luncheon. Underwood is the chairperson of the Health, Education and Welfare Advisory Committee on the Rights and Responsibilities of Women.

Afternoon workshops will concentrate on issues concerning women students. Workshops will

- ERA
- Battered Women
- Women and Alcohol
- Women in Sports
- Legal Rights of Women Students
- Access to Sports
- Rape
- Daycare
- Mental Health
- Careers, Fellowships,

Internships and Grants
Interested persons can register for workshops in the Student Union. The Friday night lecture is open to the general public. The agenda for the IAWS meet is:

Friday, Sept. 23

- | | |
|-----------|---|
| 6:30 p.m. | Registration at Student Union |
| 7:30 p.m. | Lecture in Great Hall by Elizabeth Koontz |

Saturday, Sept. 24

- | | |
|-----------|---|
| 8 a.m. | Welcome with coffee and doughnuts |
| 8.30 a.m. | Mandatory business meeting |
| 10 a.m. | Organizational Workshops |
| 12 p.m. | Luncheon with Osta Underwood |
| 1:30 p.m. | Workshops on issues concerning women students |
| 3 p.m. | Closing, speakout and evaluation |

All workshops will be held in the Student Union.



Sept. 23 and 24 — Intercollegiate Association for Women Students (IAWS) tri-state meet in Chapel Hill. Workshops will be held throughout the day Sept. 24. Students must register for these at the Student Union. For a complete schedule see the story this issue.

Sept. 27 — Organizational meeting for women's basketball team will be held at 4 p.m. in 302 Woollen Gym. Freshmen women can try out for the team.

Sept. 28 -- Weekly bag lunch at "A Woman's Place" in the Presbyterian Student Center. Each Wednesday at noon, women meet here to eat and discuss issues interesting to them. The lunch is open to students and women of the community.

Oct. 7 and 8 — Leadership Training Workshop for Women. The series of discussions is sponsored by the Student Union's Current Affairs committee. "It's to help women develop the potential to do well in what they're interested in," said committee chairperson Nancy Mattox. Interested women must register at the Union desk for the groups. Details were incomplete at publication.

Oct. 10-14 — Entry date for all-campus indoor soccer. Play begins Oct. 19.

Oct. 24-28 — Entry date for all-campus handball. Play begins Nov. 20.

SHE SPEAKS

By MARY ANNE RHYNE
Editor

"There is a need for a publication that will deal with the problems for the home-minded, career-minded and the home-and-career-minded."

That was editor Scottee Cantrell's purpose in the first SHE magazine three years ago.

In 1977 that goal still holds true. Women on the UNC campus have grown more diverse and thus a strong need remains for some medium to help them communicate with

each other.

SHE is directed towards women who want to choose their position in life. Through features on mothers, students, entertainers, lawmakers and artists the magazine hopes to show women that have made this choice and are pleased with it.

SHE hopes to be the means by which women can find the opportunities they seek, the resources they need and the channels to help them grow.

To do that the magazine will include some old features like the editorial SHE Speaks and a column

by AWS president Betty Ausherman. New features will include a calendar of events pertinent to women and an Update column about news concerning women outside the university community.

There will be six issues of magazine appearing every weeks. Magazines can be found at each of the women's dorms, Student Union, the undergraduate and graduate libraries and Y-court.

The SHE staff welcomes contributions, ideas or criticisms. The office is located in the AWS office Suite D of the Union.

AWS - This YEAR'S GOALS, EVENTS

By BETTY AUSERMAN
AWS Chairperson

Representing the 10,000 women at UNC and working for their needs, the Association for Women Students' (AWS) major focus this year is a women's festival to be held January 22-28. The 1978 festival, with its theme "Choice and Challenge", will highlight different aspects of women in their potential roles as decisionmakers and leaders. Topics will include:

- the history of the women's movement in the United States and abroad.

- the status of the women's movement today in the United States and abroad.

- alternative careers and lifestyles.

- the legal rights of women in the United States - a unique opportunity to hear and discuss legal issues relevant to all women.

- evaluating the women's movement. What is it? Is it still needed? Where it is going?

Throughout the week will be speakers, panel discussions, workshops, films, art exhibits and theatre groups.

Aside from the Women's Festival,

AWS will sponsor "Centering - Venturing," a series of four career workshops directed by the Career Planning and Placement staff. Geared toward women's needs, the planning process will help identify interests, skills, and teach ways to fulfill goals.

On Friday, Sept. 23 and Saturday, Sept. 24, AWS will host an Intercollegiate Association for Women Students (IAWS) Tri-State meet with other women students from North Carolina, South Carolina and Virginia to examine and discuss in-depth issues and common problems in the areas.

AWS hopes to work closely with the Orange/Durham Coalition for Battered Women and other women's organizations this year on the problem of battered women in Chapel Hill and Durham. Members are investigating possible agencies for funding as well as setting up a speakers' bureau to make the public aware of the problem of domestic violence. If the problem stays hidden from public sight, it cannot be fully treated.

People can write their state legislators for a copy of a bill now in Congress to fund battered women's

shelters. The bill is H.R. 7929. After reviewing the bill, they should write again expressing their support. By doing this, state officials can take some action.

With the increase in rape in Chapel Hill and Carrboro, AWS has revised its rape booklet and will distribute it free on campus. The booklet includes the most recent statistics, a map of dangerous areas on campus, rape prevention methods and a description of hospital, police and court procedures. "Lady Beware," the slide presentation film by AWS members, is being shown throughout the year to dorm residents, sororities and other groups on request.

Essentially, AWS wants women on campus to feel they are being presented, and that there are many ways they can become involved. Membership is open to any student at the University, be they male or female, graduate or undergraduate.

Contact AWS, located in Suite D of the Student Union, or call 938-2165 for further information. Come share your suggestions, ideas and talents.

Women's studies offers interdisciplinary major

By SUSAN LADD
Staff Writer

What began 12 months ago as a committee report has survived by means of student and faculty enthusiasm to become a new academic major at Carolina.

A Women's Studies major is now possible under the category of Interdisciplinary Studies.

The program was created last year when suggested by a faculty committee on the status of women. After much study and research, the Women's Studies program was approved and developed as an expansion of existing courses and departments at UNC.

The main aims of the Women's Studies Program, as stated in the Ad Hoc committee on Women's Studies report, are to correct the neglect of women in all fields of study, to aid students in the understanding of women in the cultural tradition of Western society, to give an accurate account of the female experience, and to foster social change concerning women's roles.

The curriculum of the Women's

Studies Program includes approximately 25 courses in various departments, including the English, history, and psychology departments.

Subjects range from "Women in Contemporary Literature" (English 24), to "Self Defense" (Physical Education 22) and cover topics like women in history, the family and society and contemporary sex roles.

Beginning this spring, the majors program in Women's Studies will have a required seminar, Women's Studies 50, that will serve as an introductory course. It will present old and new research on women.

Last year, the Women's Studies Program was launched with a lecture by anthropologist Margaret Mead. The response to the program has been enthusiastic according to program director Mary Turner Lane. New courses are being developed as students and professors see a need for them.

Lane sees the program as a scholarly approach to the Women's Movement and a learning experience that will prepare young people for the world. She said this is accomplished by looking at the evolving role of women throughout his-

tory and the result of this evolution on sex roles today.

But Lane says the program is beneficial to men as well as women because the role and image of one sex is meshed with the role of the other. In this aspect, the program is working toward an understanding of all individuals.

Lane also sees many advantages in the structure of the program as an interdisciplinary study. She said a major objective of Women's Studies is to promote awareness of women in all courses, not just those specifically designated for women.

"By being here, we can influence a different perspective of women in the other disciplines, and provide access to newer research on women in those fields," Lane said.

She sees the program as being the University's response to the needs and changes in society. Lane said she feels this response is encouraging.

Students wanting more information on the Women's Studies Program can obtain a brochure or talk with Lane in her office in 303-B, South Building.

—SHS promotes contraception—

Each year 200 women come to the Student Health Service (SHS) with a problem pregnancy. After counseling, 99 per cent of them get an abortion.

"This tells us that there is a health need not being met," said Nancy Mattox, student health advocate.

Mattox and the SHS have decided to begin a contraceptive education drive to lower the rate of unwanted pregnancies.

One part of the drive will feature a contraceptive art show to be sponsored jointly by the student union current affairs committee and Mattox.

"We want students to relax and

realize that contraception doesn't necessarily have to have a negative stigma," Mattox said.

The second annual women's health symposium will also be a part of the drive. It will consist of issue-oriented workshops.

Plans include a consumer health handbook and personal issues groups to discuss femininity, the fear of success and saying no.

Mattox said contraceptive devices are readily available to students but they have not taken advantage of these services.

"The problem is attitude. They (students) won't realize that they are sexually active. It's still this thing of nice girls don't."

"Males don't take any responsibility either. They are traditionally the initiators of sex so it's time they take some responsibility, too," she said.

Mattox said the drive hopes to steer clear of any moral judgments.

"Regardless of the moral implications, sex happens. We just want to say, don't be done to but do yourself."

By MARY ANNE RHYNE
Editor

Democratic Women of Orange County

The Democratic Women of Orange County was formed to further the development of the Democratic Party in Orange County, disseminate information concerning the principles, programs and traditions of the party, and to guarantee the recognition of women as full and equal participants in all party matters. Membership is open to anyone registered as a Democrat in Orange County. For more information contact Ms. Faye H. Sugg, 1502 Smith Level Road, 942-6061.

Feminary

Designed strictly for a feminist audience, the newsletter provides information about women's groups; events for, by and about women; and a regular calendar of women's activities. It is a bi-monthly publication compiled and edited by a collective of women. Subscriptions are \$5.00 a year for individuals. Those interested in subscribing, contributing to, or helping with the newsletter should write to P.O. Box 954, Chapel Hill, N.C.

League of Women Voters of Chapel Hill

The purpose of the League is to promote political responsibility through informed and active participation of citizens in government at all levels. The organization currently has approximately 100 members and is open to any woman of voting age who is a U.S. citizen. Dues are \$20.00 a year. Concentration this year will be on pollution and environmental policy. More information is available through Mrs. Allan Maltbie, 967-4043 or Mrs. Robert Rodman, 967-7772.

Lollipop Power

Lollipop Power is a collective of women who publish non-sexist children's books. The organization is looking for new artists and writers to contribute. The group is open to

any woman interested in publication of non-sexist literature for children. Meetings are held each Thursday at members' homes. For further information contact Ellen Fried at 967-5085 or Pat Lenthall at 929-3672.

National Organization for Women

NOW is a rapidly growing national organization which was formed in the late '60's by a number of noted feminists, among them Betty Freidan and Florynce Kennedy. The purpose of the organization, locally and nationally, is to bring women into full participation in the mainstream of society NOW through litigation, consciousness raising, education and more.

The local NOW's program for 1977-78 includes acting on discrimination complaints against the university, working to help battered women, and preparing a pro-abortion booklet. Membership is approximately 20 and is open to all people. Meetings are held on the second and fourth Wednesday nights in the month at "A Woman's Place," 7:30 p.m. Contact Miriam Slifkin, 313 Burlage Circle, Chapel Hill, 929-2451, for further information.

Orange County Women's Political Caucus

The Orange County Women's Political Caucus (OCWPC) reaches out to all women in its concern with sexism, racism and social issues. Among its purposes are rallying support for local candidates and educating women in techniques needed to accomplish political goals.

Membership is open to anyone interested. Meetings are on the second and fourth Tuesday of each month. For further information contact Gail Arneke, 623 Chateau Apartments, Chapel Hill, 929-8809.

Republican Women's Club of Chapel Hill

The purpose of the Republican Women's Club is to promote principles of the Republican Party and to support Republican candidates for public office. It is open to all Re-

organizations



By JULIE KNIGHT
Associate Editor

publican women and the group meets the third Friday of each month. Contact Mrs. W.R. Andrews, 2477 Foxwood Drive, Chapel Hill, 967-4606 for more information.

Womancraft

Womancraft is a non-profit cooperative shop which provides an outlet for the sale of crafts handmade by professional and non-professional craftswomen.

About 75 craftswomen of all ages sell their wares at the shop at 412 W. Franklin Street. Each member pays \$5.00 in membership fee to join the cooperative and yearly dues of \$2.50. In addition each member must tend shop for two hours each week. Each member sets her own price on her crafts, while 15 per cent commission goes to the shop. Crafts cover a wide range from quilting, weaving and sewing to pottery, woodworking and macrame.

Womancraft is open Monday through Thursday and Saturday 10:00 a.m. to 6:00 p.m.; Friday 10:00 a.m. to 8:00 p.m. and Sunday, 1.00 to 5.00 p.m.



A Woman's Place

A Woman's Place is a meeting area, a resource center, a place to relax. It was created to help women learn about themselves and each other.

Community and campus women gather at A Woman's Place, located in the Presbyterian Student Center, every Wednesday at noon — bag lunch in hand and ready to exchange ideas.

Resource materials on numerous areas of concern to women are available at A Woman's Place, which is open everyday of the week to anyone interested. For more information contact Debbie Lee, director, at 967-8006.

Women's Health Counseling Service

The Women's Health Counseling Service (WHCS) operates out of SWITCHBOARD, a crisis counseling center in Chapel Hill. Trained volunteers serve as counselors and receive calls at the WHCS office, 929-7177, located at 112 N. Graham or at their home.

Initially the group's focus was on problem-pregnancy counseling but services have been enlarged to deal with information on nutrition, lesbianism, mental health and self-help.

The service will provide information and referrals on contraception, pregnancy tests, abortion, adoption, prepared childbirth classes and sexuality-related concerns.

Speakers are available to talk with groups about abortion, contraception, women's health movement, gynecological exams, preventive health care and venereal disease.

The service was started in 1970 by a group of feminist community women committed to supplying women in the Triangle area with information on problem pregnancies.

The group tries to provide emotional support and alternatives for women with health-related needs.

Women's International League for Peace and Freedom

The Women's International League for Peace and Freedom is an old organization, founded during

World War I by Jane Addams, an early feminist. It was established to work for the achievement by peaceful means of political, economic, social and psychological conditions throughout the world to assure peace and freedom.

The local League is working to cut defense funds and widen application of amnesty; stop repression and urge court and bail reform; seek to end racism through legislation and education; and strongly support women's liberation.

The organization is open to any male or female who supports the objective and methods of the League. Meetings are held on the third Wednesday of each month. For more information contact Lillian Brinton, 12 Davie Circle, Chapel Hill, 942-6750.

A more extensive listing of women's groups in Chapel Hill is available in a booklet titled *Directory of Chapel Hill Women's Organizations 1977-1978*. The booklet may be purchased for \$1.50 from Ms. W.S. Kyle, Cedar Street, Chapel Hill, 942-1032.

Students, faculty unite in forum to find problems, suggest action

By JO MARTIN
Staff Writer

As one promotional ad for Ms. magazine proclaims, "There's a lot to be said about being a woman," and at Carolina, there is a lot being said about women that's worth being heard.

In 1969, the Implementation of Women's Rules committee was formed to provide a forum for the discussion of women's needs at UNC.

This committee evolved into the Women's Forum, an appointed group of seven students and seven faculty members, led by both a student and faculty chairperson. The group serves as an advisory board.

According to its constitution, the Forum's purpose is "to define problem areas involving women students and to suggest possible remedies to the Association of Women Students, the administration, the faculty, and any other appropriate group."

They also advise and encourage the nomination of women for honorary degrees and scholarships, suggest steps for affirmative action benefitting women and lobby if the need arises.

"It is reassuring that there is a body, bringing together faculty and students, which is designed specifically to stay alert to the concerns of UNC women," said Kay Upchurch, this year's student chairperson.

Sororities offer friendship

By MARY ANNE RHYNE
Editor

"We, the fraternity women of America, stand for preparation for service through character building inspired in the close contact and deep friendship of fraternity life."
— Panhellenic Creed.

For those purposes and a number of others, 690 women began rush August 31. Of those, less than half pledged Sept. 7, bid day.

In that week's time party after party, visit after visit, and introduction after introduction filled the women's days and made up a process of mutual eliminations by sorority houses and rushees.

"I signed up last May for spring informal rush but went through formal rush because more houses are open. I had a preconceived idea of what house I wanted to join but rush changed my mind," said Debra Pickrel, a sophomore who pledged to a house this fall.

Rush consists of five rounds of parties. Each night, houses deliver fewer invitations asking women to return to visit them. Likewise the women must limit the number of invitations they accept each round.

"It takes a little while to feel how a house is. I think most girls would be happy in at least two houses. You just don't feel good at some houses," Pickrel said.

"You get sick of talking about your hometown and your major but the more rounds you went to, the more things you had to talk about."

"Many girls were cut by the houses they wanted so they dropped out of rush," she said.

After the last round, rushees are asked to sign a preference indicating which three houses they would most like to pledge to.

"It's really a serious thing. It's like signing a contract because you're saying that if they ask you, you will pledge."

A woman may also indicate no preference if she is unsure what she would like to do. Some houses will call these women and offer them an open bid. This is a bid that must be answered within 24 hours.

Rushees may also wait to pledge until going through fall or spring informal rush. Here the woman is invited to meals and house activities. She will not necessarily receive a bid. The Panhellenic Council advises women to go through formal rush because the houses can handle so few rushees in informal rush.

Women who are members of another sorority at another university or college may transfer their membership to a UNC chapter without going through rush.

Throughout rush, members of the Panhellenic Council, composed of women from all sororities, serve as counselors to groups of 10 and 12 rushees. All sorority women must observe rules of silence so as not to influence a rushee's pledge decision.

"It's a good chance to meet a lot of different people and meet some guys. You can really feel part of a group and it gives you a chance to get away from campus."

"I really like sharing meals together. You feel like you have something in common with the other girls."

"I really like sharing meals together. You feel like you have something in common with the other girls."

The only eligibility requirement for a rushee is that she have at least a 2.0 overall academic average with 12 or more semester hours. Summer school grades are applicable but physical education grades are not.

Some of the houses require their members to maintain an average



Relaxing

higher than 2.0. Quiz files, study rooms, libraries, scholarship chairs, and the help of other members are some of the ways the women try to maintain a high average.

One other requirement for pledges is that if a woman breaks her pledge or resigns from a sorority, she must wait a full calendar year until she is eligible to join another sorority.

Each sorority sponsors a service project toward which it donates time and money. Each pledge class also has a project for its house.

The Panhellenic Council combines the efforts of all sororities to serve on a larger scale with projects like the United Fund, the Campus Drive and YMCA tutoring and Big Sister and Little Sister programs.

One last thing the pledge must do is to pay dues and fees to the house. In each sorority costs vary and are broken down differently. An active member living in the house pays \$216.00 according to

chance to serve



house.

photo by Lynn Gosnell

anhellenic Council averages.
ledges average \$135.00.

Here is a breakdown of fees according to the Panhellenic Council:

Chapter Dues (active)	\$216
Chapter Dues (pledge)	\$135
House Funds	\$5-\$25
Assessments (social fees, parlor fees, hostess fees)	\$0-\$30
Rent (per semester)	\$195-\$295
Board	
Living in house — 16 meals per week	\$100-\$125
Living out of house — 11 meals per week	\$80-\$100
National Dues (per year)	\$3-\$24
Initiation Fee (paid once)	\$60-\$130
Pledge Fee (paid once)	\$20-\$35

"You don't have to be rich to be in a sorority. It's broken into monthly payments. If you really want to join, you'll find the money," Pickrel said.

Alpha Delta Pi

Founded in 1851 at Wesleyan College in Macon, Georgia, Alpha Delta Pi was installed at UNC in 1939. The house is located at 411 E. Rosemary St. Its colors are blue and white and the national service project is the National Society for Crippled Children.

Alpha Chi Omega

This sorority was installed at Carolina last February, which makes it the newest sorority on campus. It was founded in 1885 at DePauw University in Greencastle, Indiana. The house is still under construction on Rosemary Street. The Easter Seal Society and the Cystic Fibrosis Foundation are its national projects. Scarlet and olive green are the colors.

Chi Omega

Established at UNC in 1923, this sorority was founded at the University of Arkansas, Fayetteville, Arkansas, in 1895. Its colors are cardinal and straw. The house is located at 313 E. Franklin St. The sorority's projects include the National Achievement Awards to Outstanding Women and Service Fund Studies.

Tri-Delta

This sorority was founded at Boston, Massachusetts, in 1888 and established in Chapel Hill in 1943. The sorority house is at 210 Pittsboro St. Its colors are silver, gold and blue and Delta Delta Delta Scholarship is its project.

Kappa Alpha Theta

This sorority, like Alpha Chi Omega, was founded at DePauw University in Greencastle, Indiana. It was founded in 1870, and was installed at UNC in 1966. The house is on 227 E. Rosemary St. Sorority colors are black and gold and its projects include the Foster Parent Fund and the Institute of Logopedics in Wichita, Kansas.

Kappa Delta

Brought to UNC in 1951, Kappa Delta was founded in 1897 at Longwood College in Farmville, Virginia. The sorority house is located on 219 E. Franklin St. Olive green and pearl white are its colors and its national project is the Crippled Children's Hospital in Richmond, Va.

Kappa Kappa Gamma

This sorority was founded in 1870 at Monmouth College in Monmouth, Ill. The local chapter was chartered in 1958. The house is on 302 Pittsboro St. Its colors are dark and light blue and its projects are a student loan fund and rehabilitation services.

Phi Mu

Like Alpha Delta Pi, Phi Mu sorority was founded at Wesleyan College in Macon, Ga. The group began in 1852 and came to Chapel Hill in 1964. The house is on 211 Henderson St. Rose and white are its colors. The USS Hope, Care and the World Service Fund serve as projects.

Pi Beta Pi

This sorority was founded in 1867 at Monmouth College, Monmouth, Ill., also the home of Kappa Kappa Gamma. The UNC chapter began in 1923. Its house is located on 109 Hillsborough St. Wine and silver are the sorority colors. Its main project is the Settlement School in Gatlinburg, Tenn.

Tri Sigma

Brought to UNC in 1970, Tri Sigma was founded in 1898 at Longwood College in Farmville, Va., also the home of Kappa Delta. The house is on 307 E. Franklin St. Sorority colors are purple and white and its service is to children at North Carolina Memorial Hospital.

Health service

caters

to women



Psychologist Sharon Meginnis

photo by Lynn Gosn

By LAURA DIXON
Staff Writer

The Student Health Service (SHS) is more than a place to go when you tumble down the steps of Wilson Library.

SHS offers confidential care for both the physical and mental health problems unique to women. According to Sharon Meginnis, a counseling psychologist with SHS and a coordinator for the women's services, SHS has three focuses in its care for women. They are:

---providing actual medical care. The SHS has a new full time gynecologist in addition to a family nurse practitioner and the service's regular general practitioners who will take care of anything from routine pap-breast-pelvic examinations to sexually transmitted diseases to referral for more serious problems.

---providing group or individual counseling for women students about their special concerns. For example, Meginnis said common problems are those dealing with sex role orientation, femininity versus career conflicts, or decisions about contraceptive usage of abortion.

---providing preventive education by holding a weekly Contraceptive Health Education Clinic (CHEC), and by distributing fliers and leaflets on topics of concern to women.

The new gynecologist will see students who are referred to her from other physicians, who sign up to see her after a CHEC session or who call and specifically request an appointment with her. According to Meginnis all gynecological examinations are financially covered by student health fees with only three exceptions. If a pap smear is taken there is a \$3.25 charge for the laboratory analysis. Also, if a student receives a prescription she must pay the cost of having it filled. Thirdly, if she requests an IUD she is charged the price of the IUD.

But SHS is not only interested in the physical aspect of women's health care. The Mental Health Services branch of SHS has three full-time women counselors and several women residents and interns on staff who work closely with the gynecological clinic. They are available for counseling individuals, couples or groups. The mental care is also provided on a walk-in or appointment basis and is completely covered by student health fees.

Meginnis stressed that all counseling is strictly confidential with no exceptions.

"We will not even acknowledge that we have seen a patient. Even her physician does not have access to our information."

"The counseling is not a one-shot deal. For example, if we are counseling a woman considering abortion, we don't just talk to her about the decision, we stick with her through the process and follow-up."

A major part of the educational aspect of SHS care for women is CHEC. CHEC is a clinic held every Tuesday night at 7 p.m. in room 231 of the School of Public Health. During the CHEC sessions, counselors trained in family planning conduct discussions on the various methods of contraception, breast exams, pap smears, vaginitis, DES, sexually-transmitted diseases and any physical aspect of sexuality the group is interested in.

The clinic includes small group discussions and participants may choose a co-ed or women-only group. CHEC offers women and men the opportunity to ask questions in a non-judgemental environment. At the end of each CHEC session women may sign up for gynecological examinations.

SHS recognizes the special needs of women and is trying to meet those needs.

"We all need to be more aware of our bodies and how to care for them. I urge all women to come and take advantage of the clinic," Meginnis said.

Women lead pep effort

By JANICE KIZZIAH
Staff Writer

Carolina football. The sport may be a man's but the sound of the cheers, the swish of the pom-poms and the flash of a twirling baton belong predominantly to women.

Football fever in Kenan Stadium wouldn't be complete without the cheerleaders, majorettes and the Marching Carolines. But their performance during the game is only the final result of hours of strenuous practice.

After outlasting 60 other competitors last spring, the women on the cheerleading squad began preparing early for the fall season.

Cathy McDowell, co-head varsity cheerleader, said the squad returned on Sunday, August 14, and began practicing three times a day for the next week. The following week they practiced every day. Throughout the semester they will continue to practice two or three times each week.

Chuck Day is the other co-head. Other squad members are Teresa Trice, Brantley Peck, Pam Parham, Hank Gillebaard, Vicki Marmarose, Steve Moazed, Heidi Behrends, Ross Coppage, Winnie Liles, Reb Thomas, Marianne Shoaf, Bob Fusell, Kim Cline and Bill Nicholson.

Along with cheering for the football team on Saturday afternoons, the squad also participates in pep rallies, bonfires, and parades throughout the season. McDowell said the cheerleaders and band will try to have a pep rally before every home game this year, with free beer included.

"We'll try to go along with whatever the students want," she said.

The women on the squad also do things for the football players, such as decorating their places at the dining table with good luck signs and candy. Each week they place the Player of the Week Award at the winning player's place.

McDowell said there is a possibility the cheerleaders will sponsor a cheerleading clinic this fall and a banner contest before all the important home games.

Head majorette Lisa Warner said that in addition to performing at pre-game shows and half-times during the football season, the majorettes will perform during half-time

at basketball games and march in parades and pep rallies.

The six other women chosen from the 20 who tried out last spring are Kay Lambert, Shawn Gray, Dani Bridges, Marie Nance, Sharon Jarvis and Georgianne Tolley.



At the tryouts each hopeful majorette had to present three original routines in baton twirling, dancing and marching. Each routine was done individually, and all contestants had to perform with a group.

The majorettes at UNC also have a strenuous practice schedule. Throughout the semester they practice about three hours six nights a week.

Warner said this year the majorettes work well together because they are all good friends. In addition to performing together, she said, the girls have dinner together frequently.

Sixteen women make up the Marching Carolines, the flag team. Co-head Suzanne Ashburn, who has been on the squad for four years, said the Marching Carolines plan to do more dance routines along with their flag routines this season. She

said the band is planning a disco show for the home football games and the dances will probably be an important part of their routine.

"We started the dance routines last year and people liked them, so we'll probably add more dancing this year," Ashburn said.

The Marching Carolines plan to perform during basketball half-times, like they did last year.

Like the cheerleaders and majorettes, the Marching Carolines perform regularly at football games, pep rallies and parades. They practice every week night, including Friday, and on Saturdays before the games.

Ann Greenland is the squad's other co-head. Other squad members are Barbara Butler, Brennan Cash, Donna Fargis, Wanda Gardner, Marsha Hocutt, Gloria Mittman, Mary Ann Moore, Barbara

Norton, Jan Nowell, Athena Redman, Gail Reynolds, Kathy Roberts, Melanie Stokes and Claudia Williamson. Alternates are Toi Carter and June Forcum.

Intramural Sports

Informal competition begins

The intramural program at UNC is another option available to women interested in athletics, whether they live in dorms or off-campus. Last year about 4,000 women participated in the program which has coed activities as well as individual

teams for women and men. Eighteen different sports are being offered this year.

Intramurals are organized through dorms but students living off-campus can form a team and compete with a school within the

university, such as the School of Pharmacy. Most of the activities last about four or six weeks so students who want to participate in intramurals but don't have a team should come by the intramural office at 215 Woollen Gym and leave their name and phone number. The staff will organize a team from those individuals.

Since organizational meetings for all other sports have already been held, interested persons should contact the coach or the women's athletic department for more information about the sport they're interested in.

MEN'S AND WOMEN'S ACTIVITIES

Sport	Entry Dates	Play Begins
Track	Oct. 3-7	Oct. 10
Volleyball	Oct. 3-7	Oct. 12
Horseshoes	Oct. 3-7	Oct. 12

CO-REC ACTIVITIES

Sport	Entry Dates	Play Begins
Volleyball	Oct. 3-7	Oct. 13
Water Polo	Oct. 3-7	Oct. 13

ALL CAMPUS

Sport	Entry Dates	Play Begins
Indoor Soccer	Oct. 10-14	Oct. 19
Handball	Oct. 24-28	Nov. 20
Swimming	Nov. 14-18	Nov. 20
Wrestling	Nov. 7-11	Nov. 16
Basketball	Nov. 14-18	Nov. 29
Turkey Trot	Nov. 17	Nov. 17



photo by David Dalton

Janet Shands

photo courtesy of Daily Tar Heel



At left, Cathey Banks

photo courtesy of Dally Tar Heel

Women's athletics offers sporting chance

By JANICE KIZZIAH
Staff Writer

For the woman who enjoys sweating, straining, running and being part of a team, the UNC women's intercollegiate athletic program will offer more opportunity this year than ever.

Frances Hogan, UNC director of women's athletics, said the women's intercollegiate program is growing as the public becomes more aware of the sports events on campus.

"People are enjoying the women's athletics, and if we work hard to get more publicity before the events, then we'll see more spectators," she said.

Hogan said last year some people said they didn't know about the women's sports events until the results were printed in the newspapers.

The women's athletic program would like to generate more revenue from the women's sports than they have in the past and Hogan feels this will be done at Carolina.

Last year for the first time the association charged admission to women's basketball games, but Hogan said they didn't make much

money from the ticket sales.

This year for the first time, scholarships have been made available to women in nine of the eleven sports. At least 44 scholarships were awarded this year in women's basketball, golf, swimming, tennis, gymnastics, field hockey, track, volleyball and softball.

Six basketball players received scholarships. That number represents the most scholarships available for any sport. None were given in cross-country, track and fencing.

The full scholarships now available for women cover tuition, fees, and room and board. Next year, because of a new rule of the Association of Intercollegiate Athletics for Women, the scholarships will only cover tuition and fees. Other services available to male athletes, such as special tutoring, are not available to the women.

An organizational meeting for this year's basketball team will be held Sept. 27 at 4:00 p.m. in 302 Woollen Gym. Hogan said freshmen can walk on and make the team, but they can only receive athletic scholarships after playing for a full season.

Play has already begun for co-rec and women's tag football and table tennis. All campus tennis and racquetball intramurals have also begun. Persons interested in these sports should contact their dorm representative or the intramural office for more information. Dates for the co-rec innertube and all-campus grail mural can be obtained from this office.

Sport	Head Coaches	Phone
Basketball	Jennifer Alley	933-2261
Fencing	Ron Miller	933-2021
Field Hockey	Dolly Hunter	933-2261
Golf	Dot Gunnells	933-2349
Gymnastics	Ken Ourso	933-2021
Swimming	Frank Comfort	933-2261
Tennis	Kitty Harrison	
Volleyball	Beth Miller	933-2261
Softball	Dolly Hunter	933-2261
Track & Cross-Country	Hubert West	933-5258

Obscene phone calls

Notify police first

By NANCY OLIVER
Managing Editor

*It happens most often at night.
The phone rings. You stumble
out of bed, trip across the carpet
and pick up the phone.*

"Hullo."

*"Hello. My name is Cecil. How
are you doing?"*

*You respond — after all, it is
3:30 a.m. and you're not quite sure
who it is, but you think it's some-
body you probably know.*

*"Well, Nancy, that's good to hear
but I'm sorry I woke you up. Yes-
sir, I was feeling so good I just had
to call."*

*"What'd you say your name
was?"*

*"CECIL. But my friends call me
Big Cecil. Do you know why my
friends call me Big Cecil?"*

*Suddenly it occurs to you — even
in your sleepy stupor — that this is
going to be an obscene phone call.*

*You hang up the phone, then take
it off the hook and stand and shake
a little bit. Then you recheck the
locks on the doors and get back in-
to bed. It's over. . .for now.*

* * *

"Obscene phone call reports run
in spells," said Lt. Charles Mauer,
University Police liaison officer. In
the 1976-77 fiscal year, we had 10
reported obscene phone calls. So
far, we've had none. They almost
always occur at night. Women
should get concerned if it continues
and call the police."

He said Southern Bell was not
handling the calls the way the Cha-
pel Hill Telephone Company did
when it owned the utility.

"Before, when the University
had the system, all we'd have to do
when somebody had a problem was
take them to the company and put
a trace on it."

"But now with Southern Bell,
can't do this anymore. Now Sou-
thern Bell wants to send in their se-
curity people in to talk with the po-
ple who have had obscene calls."

Chapel Hill's Southern Bell offi-
ce had difficulty finding a sales rep-
resentative willing to have his or her
name used when being quoted about
the procedures Southern Bell takes
when handling obscene phone
calls. After being relayed to three
different sales representatives, all
whom didn't want to be quoted, the
spokesman for manager Mike Curran
decided to talk.

"My recommendation when a
client determines an obscene phone
call is to hang up. This call should
be reported to a sales representative
who will ask questions of the victim.
Her questions will be an attempt
to determine a pattern of these
calls. It goes from there to our se-
curity people in Charlotte who will
contact the person who has received
the calls and interview them."

He said obscene phone calls are
often random and when you get
one, chances are good you won't
get another.

The spokesman said most peo-
ple who get obscene phone calls
don't know who the caller is.

A service representative in the
Charlotte Southern Bell office
identifying herself as I. Wilson, ex-
plained the way their office han-
dled obscene or annoying phone
calls.

"The person needs to keep a re-
cord for 10 days or more for our re-
cords. We need to know the time of
day and the type of call. Then we
put a trace of some sort on the call
or a way to find out where the
call's coming from."

Patrolman Robert Nichols, of the
Chapel Hill Police, said the police
should be notified before Southern
Bell.

"They will review the application
and decide whether a tap is needed.
More obscene phone calls are re-
ported than should be."

Call for help



photo by Lynn Gosnell

Emergency call boxes are now
available on campus and in the
town of Chapel Hill, thanks to a
cooperative effort between the
Chapel Hill Police Department and
the University Police.

"All you have to do is open the
phone box and lift the receiver.
There's no dialing involved. The dis-
patcher will take down the informa-
tion and get it to the right agency,"
Fred Giles, University Police con-
trol officer said.

The number on the call box is
important information for the dis-
patcher. Knowing that number, he
will be able to process the call more
quickly.

"The caller also needs to explain
the emergency to the dispatcher. If
possible, the caller needs to stay by
the box."

But what if someone's following
you?

"Nobody in their right mind will
bother anyone while they're talking
to the police on the phone. You
can explain to the dispatcher that
you'd like to keep the receiver in
your hand."

Safety: look out for self, others

By NANCY OLIVER
Managing Editor

When a freshman gets to Chapel Hill, he or she is immediately exhilarated by the air of comradery. The people on the hall, the friends in the suite, the folks sitting next to you or she in the Undergrad — why, who is there NOT to trust?

"I don't want to make students overly paranoid but these are the people you have to watch out for. Not everybody can be trusted. I can't stress this enough."

That's the advice given by Fred Giles, a control officer with the University Police, who works with the crime prevention program on campus. The most often-overlooked area of theft, he said, is the dorm.

"People should think of the whole dorm as being theirs. Everyone needs to develop a sense for the community he or she lives in as a whole."

Last year, the University lost approximately \$140,000 in office and dorm thefts.

"It's like our poster, 'I only stepped out for a minute.' You can go to the bathroom to brush your teeth, and it only takes about a minute. But it only takes someone eight seconds to go into your room to get the wallet you left on your desk while you stepped into the bathroom 'only for a minute.'"

"Football weekends are a good time to be extra careful. The more people there are in the area, the more likely theft is. The high-rise dorms are most often hardest hit. People who sit in the lobby don't pay attention to who goes through. We'd rather check to insure somebody belongs there than have someone else decide he doesn't."

"People have to look out for their roommates' property, too. If you're not going to lock the door for yourself when you run down the hall, lock it for your roommate if no one's not there."

"Right now, South Campus is the hardest hit of areas on campus.



photo courtesy of Daily Tar Heel

photo by Rouse Wilson

A good lock can prevent a bike from being stolen.

I'm not saying others are exempt. Although crimes of violence are low right now, theft is fairly rampant."

"The second most popular target of thieves on campus is that of bikes. Last year, bikes valued at approximately \$11,400 were stolen."

Registering a bike is another aid in the event that a bike is stolen.

Giles said the problem was that students would spend a lot of money on a bike, but wouldn't spend enough to get a suitable theft-deterrent lock.

"Get a chain or cable thick enough to be a deterrent. There are two good kinds of locks: the citadel and the horseshoe-shaped kind. These are the best if they're used properly. But they're expensive and students use the kind that can be snipped with wire cutters easily."

Parking lots are another source of temptation to would-be thieves. CB radios are the most commonly stolen items. Giles said people don't think about their hubcaps, but they get stolen, too. He urges students to engrave identification numbers on their hubcaps as well as on anything they have of value.

"There's sort of a black market in parking permits. In those ads you

see where someone wants to get rid of a sticker, some of those are stolen. All permits are non-transferable. Refunds are possible on them. If we catch anybody displaying a stolen permit, there's a fine."

Giles warns both men and women away from the Arboretum at night.

"In the daytime, it's OK. Another spot is along Stadium Drive. That whole section from South Road to Teague. Somebody walking there is walking alone. The common sense thing is to stay in the well-lit areas and don't walk alone anytime after dark. Tell somebody when and where you're going and when you expect to get there. Then call back to let them know you've arrived."

Giles said it is important to be aware of surroundings when walking late at night alone.

"When women are walking alone, they look at their feet while they're walking. They look up briefly and see someone looking at them. They look back at their feet when they should continue to stare at the person looking at them. The person who doesn't pay attention is the most vulnerable. Be aware of your surroundings and you'll be a lot less vulnerable."

Wesley community

By SARI HARRAR
Staff Writer

Community. The word comes up time after time when members of the Wesley Foundation residency community talk about life there.

"It's something more than just coming back to an apartment or dorm room," said Holly Boyd, a resident and a junior health administration major. "Living close to each other and having dinner together adds a kind of community atmosphere to your day."

Boyd shares rooms on the second floor of the Wesley Foundation with the ten other members of the community. The foundation is located on 214 Pittsboro St. in the religious center built by Methodist church funds.

"In a dorm, there are a lot of people, but you don't have to see anybody. Here, there are ten other people you will see a lot."

All community residents are undergraduates but they are majoring in diverse disciplines. Interests range from psychology and philosophy to chemistry and peace-war-and-defense.

The residents share a large common room and a combined living room-dining room, which separates a wing of women's bedrooms from men's bedrooms.

In the common room, the community has dinner together during the week and holds a group meeting every two weeks.

Aside from dinners and meetings there is little the foundation or the community requires of its members. All members volunteer for a job at the foundation, such as planting and watering plants in the building, cultivating an outdoor garden, monitoring the parking lot,

working in the foundation library or typing the weekly bulletin.

According to Manuel Wortman, chaplain at the Wesley Foundation, it has been typical that many of the community residents worship at the foundation but no effort is made to recruit only Methodists.

"It's a wide open, ecumenical thing," he said. "Any student may apply. Choosing residents is not an issue of faith."

"If you don't want to live in community, you shouldn't come here to live."

During meetings, all members of the community have equal voice in planning activities and establishing policies for the community. Both Wortman and Maggie Scarborough, administrative assistant at the foundation attend the community meetings. Scarborough coordinates all activities within the building. Wortman handles administrative details such as rent and building maintenance.

"In another capacity," he said, "I see myself as a resource person, able to handle problems in planning and programming in the community. I see myself as sort of a counselor, when needed, as well," he said.

Wortman noted that the community is constantly growing and evolving.

"Earlier, in the 1960's, fewer students lived here. Since the 1970's, the rooms have filled up with students -- now there are eleven. The community began as rooms to be rented to students who would take some responsibility for the building -- such as working in a coffee house that was held here. People sort of brought in friends to become residents. The group grew closer and began talking about community. The residency community is still evolving -- it's not solid. The community works out its own covenant every year."

Applications for the community are usually accepted in the spring

for the following fall. Community residents and members of the foundation staff and congregation interview applicants. They seek students with an active concern for living and sharing with others. The idea of community is stressed with applicants from the start, said Wortman. "If you don't want to live in community, you shouldn't come here to live."

Mark Davis, a resident and a senior math major from Elizabeth City, was attracted to the foundation by the opportunity to live in a community, and was curious to see how successful community life would be. He sees the purpose of the residency community as simply to allow a place to exist where concern and cooperation are valued and practiced. Both Davis and Boyd feel the community provided a better place than a dorm for people to grow.

"In a dorm, there are a lot of people, but you don't have to see anybody," she said, "Here, there are ten other people you will see a lot. They all have different qualities to contribute. You can learn about yourself through other people -- having to live together and getting along with each other."

"Living close to each other and having dinner together adds a kind of community atmosphere to your day."

"Some residents are liberal in their views on religion, others are conservative -- there are all sorts of people here with different interests," Boyd said.

"The community frequently attracts campus leaders," said Wortman. "Leaders who have lived here recruit friends to apply for residency. There is a pattern of attracting this sort of person. There are many bright people here, it's a good place to study and to converse for that reason."

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photo by Mary Anne Rhyne

Miranda Cambanis

Poet, teacher, mother, lawyer, political reformer and
immigrant, Miranda responds to life in her writing.

Please see story page 6

*We do spend our life behind windows, looking through the glass
before we open it, squinting our eyes and our souls,
choosing our path of sequence, our routine of death,
hiding behind our own reflection, using makeup as an excuse to look
grotesque*

*disguising our vulnerable weaknesses with barriers of glass
forgetting how easily glass shatters once violated
forgetting, always forgetting the horror of being forgotten
separated from all the rest by a blackboard
we can't risk to erase, and become unspoken of again
a name written and forgotten, left in nothingness.*

*But I don't want to live like this. I don't want to accomodate my sadness.
I don't want to go hungry for all the things I believe I should have,
outside the reflection of loneliness waiting for a knock on the door
or a glance from a stranger
any stranger to fill up the nights,
the empty spaces, the stretched out hands,
But I don't want to live*



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Nikki....



photo by L.C. Barbour

Nikki Giovanni speaking to a crowd in Memorial Hall.

JO MARTIN
Staff Writer

"I'm just saying that I'm Nikki." This was the essence of poet and author Nikki Giovanni's message to Memorial Hall audience Oct. 9. Giovanni is an award-winning writer who has been called the "Princess of Black Poetry."

She conveys a strong belief in herself and others. She has a sense of humor that she says "led me to militancy in the '60's."

Giovanni's message is to the individual. She happens to be a woman, a black woman, but her respect

and sensitivity extend first to people and to the conviction that people must grow and learn by expanding their views within the spaces of the world that their dreams carry them.

"The world is what we dream," Giovanni said. "Following one's dreams can change your perspectives and solidify your opinions." To function within your own

dreams and potentials to Giovanni is the most difficult aspect of aspiring toward new experiences. "You must remember that you can't be anyone's savior," she said. "My responsibility is not to convince others but to get people around me who believe in me."

Giovanni feels that having supportive friends to support the decision to love is vital to life. "Unfortunately," she says, "friendship is a concept that is missing from our nation." She responds to this deficiency in many of her poems. "The world is not a pleasant place to be without someone."

Although she has a lot of respect for different cultures, Giovanni protested, "Show me one war that wasn't caused by nationalism."

She also expressed ecological concern: "We are interdependent; the earth is shrinking...I'm always into technology. We're only five or six hours away from anywhere. Some day I want to go to the Moon."

nikki-rosa

childhood remembrances are always a drag
if you're Black
you always remember things like living in Woodlawn
with no inside toilet
and if you become famous or something
they never talk about how happy you were to have
your mother
all to yourself and
how good the water felt when you got your bath
from one of those
big tubs that folk in Chicago barbecue in
and somehow when you talk about home
it never gets across how much you
understood their feelings
as the whole family attended meetings about
Hollydale
and even though you remember
your biographers never understand
your father's pain as he sells his stock
and another dream goes
And though you're poor it isn't poverty that
concerns you
and though they fought a lot
it isn't your father's drinking that makes any
difference
but only that everybody is together and you
and your sister have happy birthdays and very good
Christmases
and I really hope no white person ever has cause
to write about me
because they never understand
Black love is Black wealth and they'll
probably talk about my hard childhood
and never understand that
all the while I was quite happy.

This world view prompted Giovanni's sense of injustice. She said she is horrified by the atrocities of Idi Amin, for example. She warns against excessive power by multinational corporations, but also said she realizes they have helped us learn to talk to each other.

"The national press does a better job than we give them credit," but she said "Television is not reality; the camera will not tell you. That's why words are so important."

Giovanni said she has committed herself to the responsibility of being a writer. "I am vulnerable in that I write, but not in what I've said. (Unlike my books) I don't sell for \$5.95."

"To write well is not the province of white America," said Giovanni. "If I can understand Shakespeare, you can understand 'Nikki-rosa'."

Works by Giovanni include: *My House*, *Gemini*, *The Women and the Men*, *Black Feeling Black Talk*, and *Poem of Angela Yvonne Davis*.

SHE SPEAKS

Editorial

As election day, Nov. 8, approaches, Chapel Hill voters should take a long look at the candidates for the city's Board of Aldermen. One thing they should look at is the absence of a woman on the board.

With Alderman Shirley Marshall's decision not to run for re-election, the board stands to lose its only female member. Because there is no women's advocate like a woman, voters should see the need to elect one or both of the women running for the board.

Marilyn Boulton and Bev Kawalec are two of six candidates running for aldermen. Four new members will be chosen for the board.

Both of these women have proved themselves active, dedicated, intelligent and experienced — all qualities the board can use. For these reasons they deserve serious consideration by voters.

Boulton and Kawalec have in the past sought out volunteer work in government. Now they feel is the time to try for an elected position. These women have proven their desire to work and their ability in volunteer jobs. Now is the time for voters to give them added responsibility and their support.

Each of the women has the educational and experiential training desirable in an alderman. As women, wives, and a mother, they have experienced much that male candidates have missed. They should be given the voice to express the needs they see in Chapel Hill.

Boulton and Kawalec offer something unique to Chapel Hill voters. For the town's benefit, one or both of them should be elected so they can express this uniqueness.

update...

Pregnancy benefits in worker disability plans were given support by the U.S. Senate in September. The senators voted 75-11 for the measure which would guarantee maternity leave and re-employment rights for women as long as their employer offers disability plans covering other medical disabilities.

The bill, HR-6075, now goes to the House. If approved it will amend the Civil Rights Act of 1969. Sen. Harrison A. Williams Jr., D-N.J., is the bill's sponsor. He estimates that it will cost businesses \$191.5 million to expand disability coverage.

Half of all mothers with children under the age of 18 were employed in March 1976 according to a recent report released by the Women's Bureau of the U.S. Department of Labor.

Of the employed mothers, 5.4 million women had children under six. Another 9.2 million were mothers of children ages six to 13. These figures are up from 9 percent in 1940, 27 per cent in 1955 and 35 per cent in 1965.

UNC sociologist to study health care delivery

Women have special health-care needs that need to be met by doctors and family practitioners. Concern has arisen in the Department of Family Medicine in the UNC Medical School, that these needs could be better met.

Dr. Betty E. Cogswell, a sociologist and an associate professor in that department, together with Dr. Edward J. Shahady, chair of the

Department of Family Medicine, have begun an exploratory study on women's perspectives on health-care.

Their goal for this study is to develop recommendations to improve delivery of health-care to women and to improve training for residents and medical students.

Cogswell has appeared at local women's meetings to find out their

The Air Force will open missile launch crew duty positions to women Sept. 23. Officials announced that the jobs will be open to both officer and enlisted women volunteers. The women chosen will train for the Titan II system. They must meet the same selection criteria as men. They will also be subject to the same assignment criteria as men.

Multi-purpose centers to help displaced homemakers become self-sufficient are the object of a bill now being debated by the U.S. Senate. These women are homemakers that find themselves alone as a result of their husband's death, divorce or separation. The bill would provide counseling, job training and job placement for women that have lost their ability to obtain full employment.

Sen. Birch Bayh, D-In., is sponsoring the bill (S. 418). Public hearings were held Sept. 12 and 13 by the Senate Human Resources Subcommittee.

The bill would become part of Title III of the Comprehensive Employment and Training Act (CETA). It would be discussed for funding in May 1978.

reactions.

"Group interviews have been most productive in raising a variety of questions. Women don't seem to regard their experiences as a private matter. They have been very honest and very open about their personal experiences."

In several weeks she will submit an interim report listing the issues raised, and then develop a more systematic study.



Bev Kawalec

by JULIANNE KNIGHT
Associate Editor

After teaching college English for a number of years, Bev Kawalec discovered that government is her main interest and with ten years of work for the League of Women Voters behind her, she also decided to run for Chapel Hill Board of Alderman.

Having seen a lot of what she calls poor planning, Kawalec, 35, said, "My goal now as we continue to develop is to give that foresight that is now needed so we can maintain open spaces in Chapel Hill."

She said that she is hoping to dispel the myth that only one woman can serve on a board at a time. Last year Shirley Marshall was the only woman on the board and she is not seeking reelection on Nov. 8.

"It is time to go beyond having a token woman on the board. Women have worked in the political arena behind the scenes for years and have gotten nothing."

Although she wants to see more women in office, she said she does not view women as serving women only. "When elected to the board I will serve all people."

"In the past women have been afraid to run, they haven't been willing to have the courage and do the work," she said, adding, "Any little progress by any individual woman helps the progress of all women."

Kawalec said she also sees a need for more bike paths and sidewalks, and expanded bus service. "I think bus service should be restored at night, better rush hour service is needed and more buses going into Carrboro."

"Bike paths are needed not only on commuter routes but also for pleasure riding, and not necessarily through Battle Park," she said.

Kawalec said she opposes the proposal to build Interstate-40 through Orange County. "If it does come, it seems that Orange County has to zone very strictly around it. It can be beautiful if there are trees, no billboards, and no big industries along the interstate."

Kawalec received a B.A. in English at Western College in Oxford, Ohio and her M.A. in English at Ohio State University. She is married and has lived in Chapel Hill for 10 years.

Women candidates in Aldermen race speak on issues



photos courtesy of the Chapel Hill Newspaper
Marilyn Boulton

A housewife and mother for 17 years, Marilyn Boulton, 43, has served voluntarily on various organizations for many years, but now she wants a position where she can make a difference. She hopes that position will be on the Chapel Hill Board of Alderman.

"I've done a great deal of volunteer work and found that really satisfying until now. If you are not paid for something or not elected, you don't get the same recognition," she said.

Noting that she believes there is a difference between men and women, Boulton said, "Being a woman had nothing to do with my running, but I do believe in a woman's point of view. By virtue of my being a woman, I think I would bring something different (to the Board)."

A member of the town recreation commission and former chairman of that group, Boulton recommends that Chapel Hill receive more county services such as recreational programs for the handicapped.

"Chapel Hill pays more than 40 per cent of the property taxes in Orange County and yet receives less services from the county," she said.

Boulton also commented on the bus system. "I certainly think (the bus system) needs to be refined. We do have to make various cutbacks," she said, calling for negotiations with the University and Carrboro.

"The University does feel very strongly that they do offer protection for women students," Boulton, who is married to UNC Vice Chancellor of Student Affairs Donald Boulton, said. "There has to be some obligation felt by the University. They could realize that they are the ones using the bus service, and that they need to negotiate," she said.

Boulton said she favors building more park-ride lots on the fringes of town to encourage use of buses and ease traffic congestion downtown. "We can make downtown more pedestrian."

Boulton said she also favors the Cane Creek project and backup water supply systems. She then added that Chapel Hill should have managed growth, controlling the location and timing of development.

A native of Schenectady, N.Y., she received a B.A. in history and political science from Penn State University and did graduate work at Columbia University.

MIRANDA: *'Raising her voice'*

By LAURA DIXON
Staff Writer

These words from Miranda Cambanis' poem "The Ballad of the Ashes" convey her spirit of resistance. Resistance to the tendency she sees in people to live their lives in impersonal and uncaring ways. She thinks people, especially American people, "give only while it is safe, they don't risk themselves. You have to take risks, you have to love. American people are afraid to let go. They will play football five hours and fall down from exhaustion rather than talk or make love. I used to be very critical of this, then resentful, now my emotions are compassionate."

A 33-year-old Greek immigrant, Cambanis does not call herself a poet despite publication of her plays and poems. "I hate to label people." She is also a teacher and mother. She has been a lawyer, journalist and political reformer. She is a woman who is saying, not only in what she writes but in the way she lives her life, that people "should resist drowning, compromising, settling for less."

Smoking one mini-cigar after another and drinking from a giant-sized mug of coffee, this energetic woman talked about her life.

"I am continuously aware of my writing as a kind of force."

Cambanis was born on a small Greek island in the Aegean Sea, Paros. Her family moved to Athens when she was very young and it was there she grew up. Educated in Athens, she spent her senior year in high school an American Field Service (AFS) exchange student in Tipton, Iowa.

"I came straight from Athens to Tipton -- this town with 3,000 people, cows, farms, corn -- I was miserable at first, but it was a fantastic experience."

When she came back to Athens

she studied law at the University of Athens. She worked in civil law with divorces. But she was especially interested in juvenile law, "because the juvenile courts were so terrible and I was 23 and very idealistic and wanted to change things."

She decided to give up law because she was disillusioned when the coup occurred. "It was complicated but I pretty much didn't want any part of it any more. I mean it's nice to be idealistic, and I guess I still am, but it's impossible to fight such big obstacles. They just suck you in."

She gave up law and went into teaching and writing. She taught off and on at the University of Athens and several reform schools. As a columnist for a large Athens newspaper, she wrote about "whatever was current. I was very liberal." She taught English at a private language institute.

She came to America in 1967 after the military coup in Greece. She married Stamtis Cambanis and they lived at Princeton for two years where he was in school. Then in 1969 they moved to Chapel Hill. Since they have been here they have had two sons, now ages 3 and 6. She came here "pretty much because we had to. I came here because I could do a lot more politically."

Here in the States she has continued teaching. She taught Greek for a short time at the University of North Carolina. She taught many writing seminars and workshops around the country and she now teaches drama and creative writing at Alamance Technical Institute and in the Alamance Prison and the Women's Prison in Raleigh.

"I feel that prisons are places where truly one can help -- not from a savior's point of view. I feel like there is a lot of room for working with these people so they won't be reduced to nothing. You know, they work on the road all day. They eat. They sleep. They wake up the next morning and they work on the road all day. So drama is one of the things they like most

because they get to act out a lot of their violence, aggression, tenderness, all the things they are not free to express because they will be called queers or locked up for being violent. I let them do a lot with improvisations to get that stuff out and then they turn out to be really good actors."

"I guess it sounds sort of strange to sit around with people who are there for murder, for life, but they are much more gentle than some people, and well, just like anybody else. At first you go through sort of a testing period where they are trying to pull all sorts of things, especially if you are a woman. It's like

"You have to take risks you have to love."

they say 'Hey what's your problem?' You know, the whole woman shit. They decide to be disrespectful in various ways and if you pay attention to that sort of thing, you have lost the game. But if you say from the beginning 'Look, I don't care.' and explain exactly what you are doing, it's okay. It's very nerve wracking at first -- I could feel my voice really shaking -- but now I am really fierce with them. There is a very fine line between earning their respect and companionship and not, but I am very close to them."

"I have to constantly fight the administration. They censor all the plays to make sure we cut out all the 'fucks' and 'screws' and if there is any suspicion of homosexuality in the plays -- I mean any allusion to it -- we absolutely cannot do it, which is ridiculous because it's a very realistic situation in the prisons."

"I am very outspoken with the administration. There are lots of things that you see in the prison that you have to criticize. That's probably why my days are numbered."

But the administration isn't the cause of all the frustration. Recent-

through poetry, prose

ly a production had to be indefinitely postponed because two members of the cast escaped. There is much to cope with, both in and out of the system.

Writing, though, is apparently Miranda's first love. "I write because if I didn't write, I don't know. It is a functional need for me. It is an instinctive reaction for me to write, to respond to things with the written word. If I couldn't write, I would wilt away. I know that sounds dramatic but I don't know how else to describe it."

"I started writing when I was 15 or before. It was about that time when I felt serious about it. I have written plays and poems and prose." One of her plays, "The Execution", has been published by Thorp Springs Press, and several of her poems have been published in magazines. Among those are *Poetry*, the *Unicorn Journal* and *Texas Quarterly*.

Her reason for writing is not to be published, however. "I feel there is something insulting in sending in a poem to a magazine with a little letter saying 'Here is a poem that I hope you will use and anything that you want to know about me. . . .' I never send any biographical information with the poem because I feel like I'm trying to sell something that I am and the idea is really foreign to me. So I don't often send them off, however, when I do, they publish the stuff I send."

Miranda has written both in English and Greek, and has been published in Greece. Now she writes almost only in English.

"It disturbs me the urgency for writing in Greek is gone. It's because the people here do not know Greek and if I want to relate my work it has to be in English. I don't think I'm losing my Greek; I still think of things in Greek in my head and translate them into English."

She is planning to have a volume of her poetry published soon. "I have sent in my manuscript, or half of my manuscript, to two publishers, and they say 'We definitely will do your poetry, just finish the ma-

nuscript by a certain time.' But there is something magic about the word deadline that really turns me off, and I haven't finished it yet. But I will, I think, because I would like to publish my poetry, if just for my friends."

"I am also thinking of writing a novel as a result of all my experience in the last 15 years. But I don't know, poetry is much more attractive to me, and plays too, in that order. I've become more impatient with books in my old age. I find it insulting if someone has consciously written something that is totally irrelevant to anything."

"I think that anyone who writes anything that is exposed to the public has a tremendous responsibility to be consistent. I am very critical of people who write a lot of things that sound wonderful and turn around and live in exactly the

opposite way. Because people believe in the writer, in the written word. It evokes something into them and you cannot just drop them like that. I am continuously aware of my writing as a kind of force. It frightens me almost sometimes because I've seen the effect that my writing has on other people. But I believe that what you write is how you should live."

In her writing and her life Cam-banis is fighting, resisting living her life at "half-mast." In her own words:

Life, Half-Mast

*We never raised our voice much
or our hand
or our flag so that it could be seen
by everybody.
We simply lowered our expectations.*

Battered women's group to organize programs

One of the major objectives of the group is to raise funds for a battered women's shelter. The coalition is contacting various foundations and agencies for grants.

Coalition members are also closely watching a bill now in Congress (H.R. 7929) that would provide up to \$15 million for battered women's shelters across the country.

The coalition is starting a program to train volunteers in counseling and referral services for battered women in Orange County. The training sessions will consist of two-hour classes one night a week for eight weeks. The coalition has already established a Battered Women's

Crisis Line in Durham. Calls come to Hassle House, 688-4353.

The newly formed Orange/Durham Coalition for Battered Women is currently organizing fund-raising and counseling programs, according to Dawn Tucker, a student member of the group, who spoke at a recent

BACK THEN


ACK
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Lesbians discuss lifestyles

By BECKY BURCHAM
Staff Writer

Chapel Hill is considered one of the most liberal cities in North Carolina. But just how open to new ideas and alternative lifestyles is this college town? Chapel Hill lesbians, very much a part of the alternative lifestyles here, discussed this question and how it affects them.

Karen, who was raised in the Triangle area, enjoys being gay. She considers her lifestyle unique and even thrilling. She finds stereotyping to be a problem and wishes that people would see lesbians as people instead of freaks. She explains that lesbians eat, sleep and work just as everyone else does.

Karen has had trouble dealing with her family about her sexuality, and regrets that she has to hide a large part of herself from them. When she was coming out (acknowledging her attraction to other women), a recurring worry was shaming her mother. Friends' understanding, listening to her own thoughts and finally a personal relationship allowed her to accept that she was gay.

She faces a problem common to many lesbians in the area — lack of entertainment. She wishes Chapel Hill offered other pastimes besides visits to a local gay bar, potluck dinners and meetings sponsored by women's groups.

Inadequate communications between gays and straights, weak leadership and fears of being openly gay are factors which Karen attributes to the lack of unity in the area's gay community.

"That's a type of reverse discrimination that goes nowhere. At times it seems that women are trying to take the man's role. We should be creative and learn, and not make the same mistakes that men have made. . . I've always thought of being gay as loving the person you cared for, whether they're a man or a woman."

Alice first came to Chapel Hill as a student. After graduation she decided to stay in the area because it offered more for her as a lesbian. But while she thinks Chapel Hill is

one of the more progressive cities in the state, she won't call it liberal.

Alice, too, is aware of misconceptions about homosexuality: "It's terrible to meet somebody and enjoy being with them, and then once they find out you're attracted to women, bam — you never see them again."

She says she needs organizations for support and as a means of meeting women. Organizations give her inspiration and a feeling of unity with other lesbians.

Sue views the situation differently. She was raised in the area, but lived for several years in San Francisco, a city noted for its liberal views on homosexuality.

Sue believes that there is better organization here than in San Francisco. Since people are more openly gay there, organization is less of a problem. She notes that a large percent of the population in San Francisco is gay where entire districts and businesses are inhabited and controlled by gays. People there accept the lifestyle. Sue says that the

gay community is smaller here yet stronger in unity, but more needs to be done here.

She says there are limitations being a lesbian in the Triangle area.

"There's less freedom and it's hard to tell where people stand. There are limited activities. The bars mainly have male clientele. What if somebody doesn't like bars?"

"If someone has a notion they're gay, they may decide to go to the bar to find out for sure. There the person is hit full force. It's too much at once."

Once, she tried to clear up some of the misconceptions by openly discussing her sexuality. The cost of her honesty was her job. "That firing a heterosexual male because he's had oral sex before," she says.

Chapel Hill offers plenty of activities and services according to Joan, a woman who grew up in a rural part of the state. She says she could lead a happy life in Chapel Hill as a lesbian or anywhere else. "Being gay is an alright thing to be."

Local gay organizations

Triangle Area Lesbian Feminists: A support and contact group for lesbians and feminists. A large meeting and potluck dinner is held the first Saturday of the month at the YWCA in Durham. The group also offers potluck dinners, consciousness raising groups, political discussions, sports and concerts in Chapel Hill. For more information write TALF, P.O. Box 2272, Durham, N.C. 27702 or call AWS or HSILS offices for contact numbers.

Carolina Gay Association: Open to men and women of all orientations. Program meetings are every third Monday in room 217 of the Union, 7:30-9:30 p.m. Gay awareness rap sessions are every Tuesday from 9-11 p.m. in the Friends Meeting House on Raleigh Road, next to the police parking lot. For con-

sciousness raising groups contact Dan Leonard at 942-4997. Dance at Craige Coffeehouse are usually held once a month. There is also a reference library containing materials on gays in the Human Sexuality office, Suite B of the Union.

Dignity/Integrity: A caucus group which is part of a national organization concerned with raising awareness and spiritual growth. Dignity, the Catholic branch, and Integrity, the Episcopalian branch, exist apart from the church and supply information and education on homosexuality. Meetings are every 2nd and 4th Sunday from 7:30-9:00 p.m. They are held on a rotating basis in the Newman Center and in the Chapel of the Cross. For more information, call Tom Palko at 929-3730.

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Opportunities open for men in nursing

By MARY GARDNER
Managing Editor

A solitary male sits amid a sea of females listening to a lecture on taking vital signs.

He dons navy blue stretch pants and a tunic and joins his skirted classmates for clinic on Tuesdays. In lab, he volunteers to have his back massaged, because the girls don't want to take their shirts off.

He is one of the 10 men enrolled in the junior class of the UNC School of Nursing.

More men are entering the School of Nursing now than ever before, and opportunities for men in nursing are wide open, Charles Lamm says.

Lamm, director of student affairs of the School of Nursing, says the number of men enrolled has risen steadily since 1971, when the first male student set foot in a nursing class.

Many of the first male applicants were corpsmen returning from Viet-

nam with experience in emergency medical care, Lamm says. Another factor affecting male enrollment was the shifting male job market. "The male jobs were closing in," Lamm says.

In 1972, four men were enrolled in the nursing junior class. This year, 29 men applied and 10 enrolled, as compared to 363 women applicants resulting in 147 women students.

In the selection process, male applicants are not given any special treatment, Lamm says. "We don't look at them any differently because they're males, but rather as the type of applicant they are."

"Of course, we want male students. They are a minority and the jobs are wide open. But we don't do any conscious male recruiting, and we don't really need to."

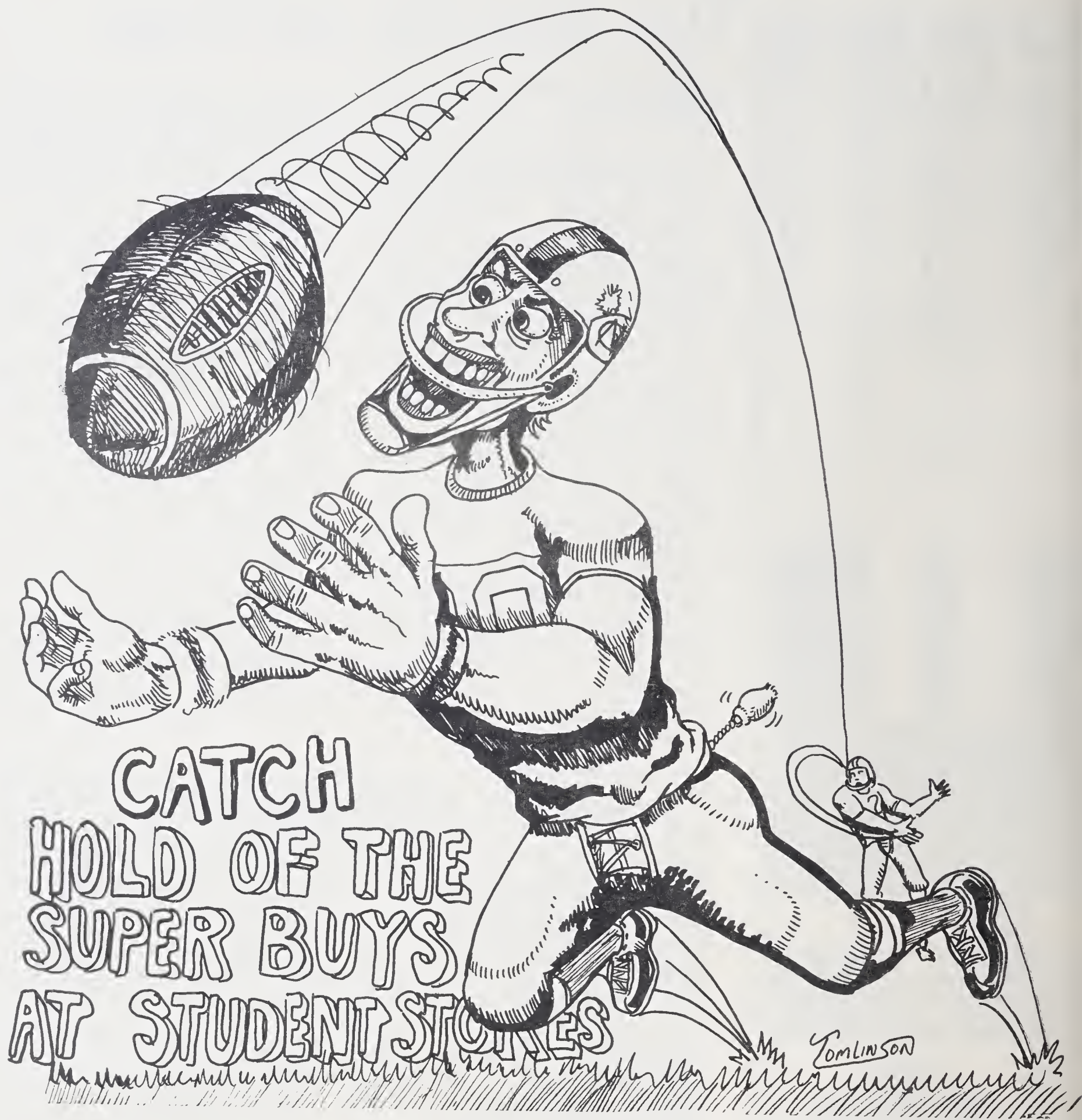
Opportunities for male nurses are basically the same as for females, Lamm says. "Some men go into psychiatrics, or go to anesthesia school or are floor nurses. . .the

Please see page 3



photo by Julianne Knight

Al Lundy is one of the 10 men enrolled in the junior class of the School of Nursing.



"ON CAMPUS"

STUDENT STORES

UNIVERSITY OF NORTH CAROLINA

Women get equal shot at credit

by DEBORAH MOOSE
Staff Writer

Creditors have discriminated against women in the past by granting credit on the basis of marital status and birth control practices. Today, the law protects women from unfair denial of credit.

According to Susan Poel, one of Wachovia's personal bankers, obtaining a loan or credit must be based on income. No discrimination takes place today in granting bank loans, she said. "There are incredible restrictions on banks — they must show reasonable denial."

All students, male or female, who rely on their parents for income will have a difficult time getting loans because banks do not see parental support as a stable income. Poel said that the usual practice for students obtaining loans is to use a parent as a co-signer. "That's how I first established credit," she said.

Technically, one can establish credit if he or she pays rent or utility bills promptly. "But this is only technically," Poel said.

The Equal Credit Opportunity Act, passed by Congress in October, 1974, gives women protection from discrimination in granting loans or credit. The act tells creditors to "make credit available with fairness, impartiality, and without discrimination on the basis of sex or marital status."

In 1976, the act was broadened to bar discrimination on the basis of race, color, religion, national origin or age. These amendments became effective in March, 1977.

Under the act, creditors are no longer permitted to use certain information in making their decisions, and women are no longer required to provide such information.

When a woman applies for credit, the creditor may not ask her sex, age, national origin, race, birth control practices or plans to have children. The applicant does not have to give any information about alimony or child support if she does not want to. The creditor may not use statistics or assumptions about a woman's future childbearing to

deny credit, or exclude her income from consideration because of marital status.

Creditors also may not refuse credit because a woman has exercised her rights under the Equal Credit Opportunity Act. They may not deny a qualified married woman an individual account, or refuse to keep her account in her maiden name if she wishes. The act prohibits creditors from changing the terms of an established credit arrangement because of a change in marital status.

In an annual report to Congress on the status of the Equal Credit Opportunity Act, the Board of Governors of the Federal Reserve system (which enforces the act) stated that most violations come from a lack of understanding of the regulations. From January 1, 1976 to December 1, 1976, the Federal Trade Commission (FTC), part of the Board that handles complaints against stores, received 2,060 consumer complaints about violations of the act, according to the report.

Opportunities open for men in nursing

Continued from page 1

same kind of things that females get into." But many men now graduating from nursing school, Lamm says, go into administrative work or specialized fields.

Lamm believes that more men are entering nursing schools all over the country. "It is a trend and hopefully it will continue. More and more men are considering nursing as a career at an earlier age, as freshmen and sophomores, rather than coming back to school."

Al Lundy, a junior in nursing, is aware of his opportunities: "There's good job opportunities in nursing, mobility, fairly good pay and good chances for specialization and graduate work."

"Naturally, you have to deal with people and want to help them; that's what nursing is all about."

Lundy cites some disadvantages: "Some girls don't really take me seriously, but I certainly haven't been mistreated by anyone. There's one practical thing that bothers me in the entire Carrington Hall,

which is five or six floors, there are only two men's bathrooms, on the first and ground floors."

Lundy is interested in nursing administration. "Women have made nursing into a transient profession, one that they can come into and leave after a while to get married and have children. That's why men seem to get into administration more. But I'm not saying that's how it should be. I just look at nursing now more as a profession and an opportunity for advancement."

Walter Mason, a senior in nursing who is married and has two children, is also interested in administration. "I want to get some experience for a few years and join the Navy in an administrative level," he says. "When I thought of nursing, one thing that came to mind is that I would always have a job."

Mason says he hasn't experienced any discrimination and that he felt encouraged to enter nursing school. "The only type of discrimination I've felt has been outside Chapel

Hill; patients call me doctor and refuse to acknowledge me as a nurse."

Mason says he questions some nursing traditions. "A big tradition is the concept of tender loving care. I look at it on a less humanistic level, questioning if this is something that works. I'm also more critical of nursing textbooks; I'm not really sure that all the instructors know all about what they're teaching."

Being in the minority can be uncomfortable at first, Mason says. "When I first got in, I really stuck close to this one guy, and then he quit. I really felt lost for a while without any male to talk to. But now it works fine; I don't divide up my friends in categories of male and female."

The use of "she" in nursing textbooks took some getting used to, Mason says. "You know, really when I think of a nurse, I think of a female in a white uniform. I have problems identifying myself as a nurse still."

SHE SPEAKS

Editorial

The Justice Department deserves a pat on the back for its guiding role in the debate on extending the period for ratification of the Equal Rights Amendment (ERA). It is one of the few parties involved in the controversy that has kept to the issue.

Recently the department said it thinks Congress can legally provide extra time for states to ratify the ERA, but that those states which have already approved it cannot reverse that decision.

Congress passed the ERA proposal in 1972 and, in light of past experience, set a seven-year limit for

ratification. With March 22, 1979 as the deadline, 35 of the necessary 38 states have passed ERA.

Congress should heed the advice from the Justice Department. The deadline can be extended. The question has not been closely examined in the past, so precedent offers no advice. The Constitution itself offers no definite answers. Therefore it is time Congress decide the question. The precedent it sets should be one of extension.

Efforts to stall such a decision are more dangerous to fair legislation than actual extension. Political machinery should not threaten to slow legislation to a grinding halt. The people should be given the

time to speak their mind. If Americans want defeat of the ERA, its defeat can be maintained over seven years or over 14 years. But they should have time to say this.

On the question of rescinding support for ERA there are precedents. In voting on the 14th, 15th and 18th Amendments at least one state sought permission to rescind its vote. Never was such action allowed. It should not be allowed now.

Congress should open its ears to the advice of the Justice Department. Its decision is a sound and just one. The time limit on the ERA should be extended and votes be counted as they stand.

update...

A group of UNC teachers and students have filed sex discrimination grievances against the University charging that the physical education department unequally distributes locker facilities in Woollen Gymnasium.

Although there are more women physical education students than men and women students make up 41 per cent of the student body, men receive access to 80 per cent of the lockers.

The grievances request a men's locker room adjacent to the women's facility be converted into a women's locker room.

Title IX requires the University to make facilities comparable for men and women as 'expeditiously as possible'. Although the construction of the new women's gym to be completed in 1980 is expected to solve the issue, the protesting group says female students deserve immediate relief because they pay the same athletic fees as male students.

"Women are only one step away from combat," said Cecil Johnson, Technical Area Chief of the Army Research Institute. "Women can now be used geographically anywhere on the battlefield, although not as part of an assault or combat unit, and they will defend themselves. If a combat unit were run over, combat support units would find themselves in combat."

Johnson led a team in analyzing women soldiers in recent war games. Women are now used in combat support units. Johnson said they tend to be smarter than the average male and can figure out ways to overcome their lack of physical strength.



Female missionaries travel U.S.

MARY ANNE RHYNE

or

Mormon women tackle religious frontier to prepare for family, church duties

The 24-year-old woman stepped off the bus and swung her suitcase onto the stairs at the Chapel Hill station. She looked around for a right stranger — that person designated to meet her bus. She wanted inside and sat down to acquaint herself with an unfamiliar city. Not more than two months ago she was working in a bus station for her brother, selling tickets to wanderers through the dusty desert in Mesa, Ariz.

Three years before she had begun questioning herself. She felt a need to travel, to do something only her grandmother and a close friend could tell her about. She wanted to become a missionary for the Church of Jesus Christ of the Latter-day Saints, the Mormon church. Sister Valerie Fort arrived in Chapel Hill only after years of prayer and debate. When she arrived in Chapel Hill Nov. 1, she met Sister Shauna Brooks, a 23-year-old woman from Salt Lake City, Utah. The pair are companions on a religious mission in Chapel Hill to last possibly through this month.

They are among 12 women missionaries now in North Carolina. More than 200 Mormons are currently missionaries here. In the world there are 25,000 such workers, 75 percent of whom are men.

The sisters explain that each Mormon is called to mission, but only men at age 19 are required to. Women can elect to travel at 21 years of age for 18 months. Men may travel for two years.

The men are called elders and the women sisters. Parents, friends and churches pay expenses of the missionaries. While on the mission the workers are instructed by mission home directors to change locations each one to three months. In each city the sister or elder will work with a different companion.

"Some elders think it's just their opportunity," Sister Brooks said. But there are doors we can get in that they can't."

The women and men lead a disciplined life while on their mission. They are not allowed to date or be married when they serve. No tele-

vision or radio is to be listened to.

The women must always wear dresses while on their mission.

"We are known to dress differently but it is because we have high moral standards."

While Sisters Brooks and Fort have found it relatively easy to travel, many women find financial support a stumbling block to their mission.

"The elders have been working on it (financing their mission) since they were little. The girls are just not taught to," Sister Brooks said.

The Sisters lead a regimented life while serving as missionaries. Each morning they get up at 6:30 a.m. and study for an hour. During this time they read from the Book of Mormon and a book of rules. After breakfast the pair study the eight lessons for missionaries. They must memorize these principals.

For 10 hours a day the Sisters proselyte, or seek people desiring to learn their religion.

"We knock on doors and spread the gospel. Mostly we try to find people interested in our message," Sister Brooks said. Much of their work is on referral. In Chapel Hill, there are about 200 members of the Mormon Church. Many of these members refer interested friends to the Sisters.

"Our approach to men is often different, more stern," Sister Brooks said. "Lots of them go get their wives to talk to us, but a lot of times it's easier to talk to the men. Females (missionaries) can get in both doors."

The Sisters said they felt elders often had a disadvantage in that some housewives would be reluctant to allow them in their home.

"Sometimes it's funny the expression you get from men when you ask if you can make an appointment with them to talk (about the Word)," Sister Brooks said.

Both the sisters can feel their lives changing through their life's routine and through their religion.

"It has helped us by learning to get along with our companions. It

prepares us for marriage," Sister Brooks said.

"Our family is our first responsibility. No success can compensate for failure in the home," Sister Fort said.

"The woman's role is sacred. Ours is a family-centered church. Women are instructed to stay at home with the children. My mother wanted to go on a mission but her bishop said he'd rather help her stay home and prepare her to be a mother," Sister Brooks said.

The woman plays a distinct role in the Mormon church. The main outlet for women is the Relief Society. The Sisters said the group tries to help better the home, family life and the community.

They also teach Sunday school classes and organize programs and sports activities. As families, the Mormons travel on missions or work as friendshipippers — invite families into their homes to relate religious information. Some elderly couples, after their children are grown, also go on missions. The Sisters said that some older women, recently widowed for example, go on missions such as theirs.

No women are allowed into the priesthood of the Mormon church. The Sisters doubt a woman ever will be.

"The man is the head of the home. It is the woman's job to support the men in their calling. In turn the men must support the women in their calling," Sister Brooks said.

"We all have a special responsibility. It's like one big family," Sister Fort said.

So when the time comes to go home, both the sisters feel sure they will be stronger for their experience. They will have to start life over again. Like most other missionaries they sold their cars and quit their jobs. Although they do not know what kind of job they will take up, both women have found a religion they will carry back across the nation with them.

Weightlifting:

By JOEL E. DAVIDSON
Staff Writer

The body is relaxing on the bench. Eyes look up to the ceiling; the repetitious banging of the weights echoes inside the head. Gradually, the concentration and determination of the resting body begin to build. Legs, sprawled loosely at the sides of the bench, are drawn in closer; arms, hanging down to the floor, are brought up and the hands are placed on the rubber-covered handles of the bench-pressing machine. The body is becoming tense. Eyes closed now; some deep breaths of stale air are taken; shut out the sound of others and. . .

Push. . . Push. . . Push. . .

It's up and she blows out the air as the weights reach their peak.

She slowly brings down the weights, and a slight relaxation in her body becomes evident. Another deep breath is taken for the next lift in the set of 15 to 20 repetitions. The body tenses again; the bends in her elbows straighten as the weights are again pushed up. Two. . . three. four. . . five. Air is now greedily sucked in. Her skin starts to glisten as sweat — honest, physical, feminine sweat — appears on her forehead, arms and legs. It comes quickly in this Carolina heat ("God, why am I doing this?").

. . . 14. . . 15. Done, yeah!

The banging continues. A quick breather and she starts the second set. But nobody really pays much attention except to see if the bench is vacant.

Her body is getting warm now, and the initial stiffness in her muscles goes away. Rhythm. Up. down. Up. down. Rhythm. Concentrate on the number of repetitions.

. . . 13. . . 14. . . 15. Two sets completed. ("Got to do that last set. Lie back down on the bench.") She eases back down on the bench, firmly grips the handles on the bars and starts the last set.

Who are these women and what are they doing in the weight room?

"I'm attracted to weight lifting because I'm not interested in the traditional women's roles," says Diane, a medical student at UNC who asked that her last name be omitted. "But I'm not doing it just because I want to be different."

Van Eure, a physical education major, agrees. "I don't do nontraditional things just to be different," Eure says. "It's an approach to life."

Dissatisfaction with traditional roles. This is the thread that runs through the reasons for lifting weights, and in a larger sense, through the women's attitude toward life.

But how does a woman cope with others' attitudes when she decides to press her way into this traditionally male-dominated sport?

"I've quit being defensive about it," says Linda Hill, a physical education major. "Some women feel threatened. They're defensive because they don't think they can do it."

pressing into a

Eure, who once pledged a sorority, found the attitude there stifling. "I couldn't handle it," she recalls. "I was on the swim team. The sorority girls looked down on me when I went to workouts. The underlying feeling was, 'What in the world do you think you're doing?' It was the same thing with weights in the beginning."

A slim, 5-foot-2 blonde with a glowing tan, Melissa Ingram looks like anything but a weightlifter. She says she has sensed a big change in attitudes since she started lifting three years ago. "It used to be a new thing to the guys. When they weren't lifting," she says, "they stared." Like the other women, she feels that after the initial shock has worn off, the men are accepting and helpful.

The women have mixed feelings about the motivations behind the change in attitude. A big brother approach is often the case. Sometimes it's condescending though. But, there are many men who offer advice strictly on a weightlifter to weightlifter basis.

Past attitudes intimidated a lot of potential women weightlifters. But those who have stayed don't feel they're special. Diane says that changing times have made it easier for a woman to be a scholar or an athlete. Because of this, she says, she is quite comfortable in the weight room.

"I'm not intimidated by those big, sweaty guys anymore," Hill said. "I was in the beginning, but I got over that fast."

Lesbians. Women's libbers. They're all over 6 feet tall, 175 pounds and look like Russian shotputters. They all could play middle linebacker for a pro football team.

The same stereotypes have been applied to women weightlifters.

Are they true? Have those women really confused their sexual identities?

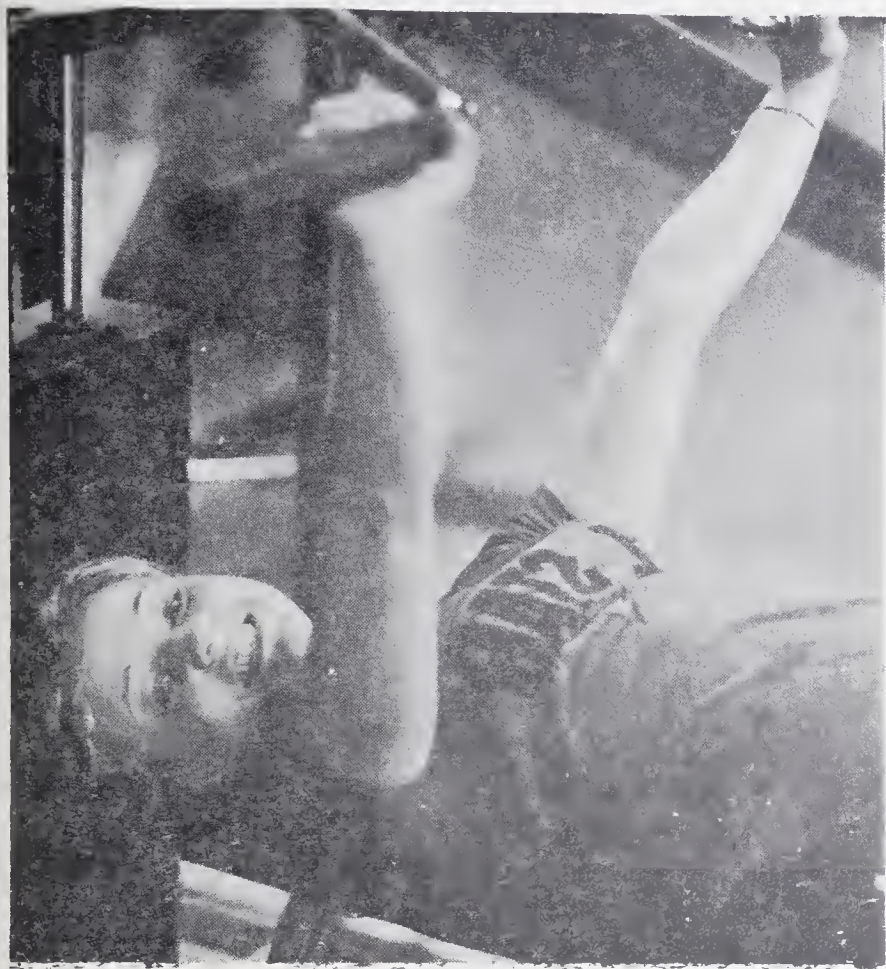
A conscious resentment is apparent among the women towards society's traditional sugar and spice definition of femininity.

Each woman deals with it in her own way, but a few important ideas surface in all the approaches. It's a commitment to a life style which revolves around athletics, and a belief which says, life is too short to live as others want you to live.

A new definition of femininity emerges, aimed not at generalizing women as timid, dependent, nonparticipating and undynamic. But instead, a definition emerges which emphasizes the individuality of women and the dynamic, positive action and control a woman has over her own life. It means living life according to her own rules and desires.

"Really, I don't care what other people think," Eure says. "I'm as feminine now as I've always been. I don't feel like a superjock, and I'm not trying to be unfeminine. But my relationships aren't in clear-cut roles. I'm not going to fit in any traditional role. I made that vow when I was 15. There are a lot of girls trying to look perfect for a guy. A guy shouldn't expect me to look like that."

traditionally male-dominated sport



Working Out

photo by Lynn Gosnell

"Athletics have helped me," says Diane. "I've come to believe it's an important part of life. It comes first, above TV, listening to my stereo or anything. It means I don't become soused on a Saturday night, because I train on Sunday. No, I don't feel it's detracted from my femininity. Sometimes, unfortunately, I feel condescending to nonathletic women."

The women's liberation movement has made it easier for Hill to show up in the weight room. But she says she isn't trying to be a "big women's libber," although at one time she was. She finds it easier to identify with the movement again since she's started weightlifting.

A self-assured Ingram put it another way. "Some people feel threatened. They think we're not feminine or don't have feminine emotions. I don't feel any less feminine, but I do like having muscles in my arms to open those heavy doors."

Muscles. Horrors! "I don't want to look like Arnold Schwarzenegger."

It's a groundless fear. The fact is, it's physiologically impossible for a woman to develop like a man unless she injects the male hormone, testosterone. However, muscle tone and strength are far greater in women than in men.

But there have to be other reasons which keep these women persevering. Perhaps one of the biggest is the ability to get in touch with themselves.

Weightlifting involves pushing and extending past previously defined physical and psychological plateaus. But in order to do it, a certain amount of self-discipline must be maintained. This discipline has helped women in other areas of their lives.

"It's the last couple (repetitions) that hurt," Ingram says. "It takes drive and discipline to do it. But it helps me when I study. I can push harder to get it done. Pushing in one area of life helps to give a push in another. I've overcome physical and mental blocks. It's such a feeling of satisfaction."

Eure says it's helped her to be more organized. Now, she plans her schedule around her three-day-a-week weight lifting routine. "I feel like I let myself down if I don't go," she says.

Self-confidence is another important effect of weight lifting. It grows in stages from the initial courage to even step foot in the weight room to the confidence of "swaggering in cockily," like Ingram and going through the routine like it's the easiest thing in the world.

"Yes, I've gained self-confidence. Just by walking into a room full of guys took courage," admits Hill. "Now I walk in — this is my routine. I'm a normal person doing my routine."

Previously defined levels are shattered; a more complete inner knowledge grows.

Diane, a devoted bicyclist, says weight lifting has helped her know the limits of her endurance, but those limits are greater than she expected. She says she rides farther as a result of the pacing and self-discipline she's developed.

Confidence breeds confidence. It exceeds the knowledge "I know I can lift this weight." Self-discipline and determination. It's a cruel sport at times. But it's the end results that keep these women going.

The ability to look past the slow day-to-day gains, or sometimes, losses is important. It's a mature confidence based on time and sureness. Eure expressed it this way: "One day I'll be amazed."

"It eases my mind," Ingram says. "It relieves tension when I'm studying. It's a good break."

Approaches in training vary from individual, solitary workouts, to going with other women for psychological support. All of the women felt men were more competitive when it came to lifting. Between women, though, they find no evidence of competition.

The women find it's tough to be a minority, even in sports. Tradition demands set responses. Tradition demands satisfaction with the way things are. Those who don't meet these requirements are thought of as different.

"I just wish people wouldn't stereotype," Hill says. "I don't want it to interfere with getting to know people. I guess it all depends on how you're brought up. I don't think of myself as different, I just have interests."

She is an enigma, this woman weightlifter: Often spending hours alone training, yet definitely wanting to share her interests; not wanting to be trapped into traditional roles, but not uncomfortable in traditional relationships; different to many, but not purposefully or for shock value; not caring about what others think of her sexual identity, but proud of her femininity.

'ERA still possible' - Bliss

"We will finish the job in North Carolina." This was the promise of Maria Bliss, president of North Carolinians United for Equal Rights Amendment (NCUERA), as she opened the ERA statewide planning meeting held recently at the Raleigh YWCA.

Bliss says it is possible to ratify ERA in the state legislature by March, 1979. ERA comes before the U. S. Senate on March 22, 1979.

More than 40 delegates from around the state, representing such groups as Federally Employed Women, Common Cause, Women in Communications, The American Association of University Women, Nurses for ERA and others, listened to this year's plans and strategy to getting ERA ratified.

A statement of recommitment, reaffirming the goal to ratify ERA by March 22, 1979, and to commit each state member organization wholly and totally, passed unanimously.

Important new business of the meeting concerned information on the status of candidates up for reelection in the N. C. Legislature who are pro-ERA.

In the House, three legislators who are pro-ERA are definitely not running, six are strongly considering not running and nine have opposition to their seats.

In the Senate, three pro-ERA senators are not running again, three are considering not returning and eight have serious opposition.

Those incumbents who went out on a limb the last time ERA came before the legislature and now need help according to NCUERA are:

In the House

Ron Taylor	District 19
Harold Brubacker	District 24
Jack Pugh	District 24
Dave Diamond	District 28
Jim Lambeth	District 30
Betty Thomas	District 33

In the Senate

Bill Smith	District 4
Joe Rainer	District 10
Rachael Grey	District 19
Kathy Sebo	District 19
Roger Sharpe	District 24
Helen Marvin	District 25

Support is also needed in House districts; 20, (Cumberland and Fayetteville Counties), 26 (Anson and Montgomery Counties), 27 (Richmond County), and Senate districts; 3 (Onslow County), 10 (Cumberland and Fayetteville Counties), 14 (Wake County), 21 (Roan County), 22 (Mecklenburg County) and 27 (Haywood County).

To obtain the voting record of your representatives, write the state ERA office and ask either for the bill number, title of the bill or subject matter of the bill and how your representative voted on it. The address is:

NCUERA
P. O. Box 1628
Raleigh, N. C. 27602

This year, NCUERA wants to serve as a facilitator for individual group efforts. The accumulated information from the last campaign

effort is available for all individual groups to draw upon.

Congress will be asked for a seven-year extension in order to get ERA ratified. Spearheaded by Congresswomen Elizabeth Holtzman, D-N. Y., and Barbara Jordan, D-Tex., this proposition is also supported by the National Organization for Women (NOW), the Women's Political Caucus and Women's Congressional Caucus.

It is expected that between \$80,000-\$100,000 will be necessary to finance the ERA effort this time. NCUERA welcomes contributions from all.

Statewide meetings are planned for December 10, February 4, April 8, and June 3.

"Let's clear up misconceptions and build enthusiasm," Bliss said. "Let's not make ERA a closet issue, but bring it out in the open."

By JOEL E. DAVIDSON

Local



National

Locally, the ERA Committee of AWS will be working for the passage of ERA in various ways. Co-chairpersons Kathy Paramore and Joel Davidson are planning rallies, speeches and a series of visits to other college campuses around the state to publicize how legislators feel about ERA and to generate public support for the pro ERA candidates. These events are planned for next semester.

They are trying to raise the \$100 necessary to become a full-fledged member of NCUERA. A waiver of this fee is possible because of student status. But NCUERA needs the money and every effort will be made to raise it. To date, \$50 has been pledged. Anyone wishing to pledge money can stop by the AWS office in Suite B of the Union and fill out a pledge card.

The committee meets every two weeks. Anyone wishing to join is eligible. The next meeting is scheduled for the beginning of next semester. Check the Daily Tar Heel for the exact date.

More information about the committee may be obtained at the AWS office.

To promote passage of the Equal Rights Amendment (ERA), 40 national organizations have joined to keep lucrative conventions out of states that have not ratified the ERA. The Chicago Convention and Tourism Bureau estimated that Illinois will lose \$15 million because of its rejection. Miami and Las Vegas estimate their losses will be in the millions.

The National Organization for Women (NOW) is the organizer of the boycott. It is still recruiting organizations.

SE

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The 1978 WOMEN'S

FESTIVAL —

A

PREVIEW

SANDY MILLER



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Performance to honor Buchanan

Editor's Note. "Shape Note Singing — In Honor of Annabel Morris Buchanan" will be held in Person Hall on Sunday, Jan. 29 at 2:00 p.m.

What Foxfire did for American folklore, Annabel Morris Buchanan of Kentucky did for American musical history. "It was her work that gave Pete Seeger something to say,"

All female company

Footpath dancers - in touch with life

Editor's Note: The Footpath Dance Company will appear at 8:00 p.m. Tuesday, Jan. 24 in Memorial Hall.

Footpath is a five-member, all-female modern dance company which seeks to communicate a broad range of emotions in a direct, immediate way. The company is based in Cleveland, Ohio, and has toured the country giving concerts, master classes in modern dance, technique, improvisation, jazz and choreography, and lecture demonstrations.

The company was founded in 1976 by Alice Rubinstein, a wife

said Margaret Lospinuso, music department librarian at UNC.

The Annabel Morris Buchanan Collection, recently received by the University Library, includes books, photographs, recordings, and manuscripts. She assembled these during her long career as a writer, performer, music teacher, composer and collector and student of the American folksong, according to Dan Patterson, director of the Folk-

lore Curriculum in the English Department.

In the 1930's, encouraged by Virginian composer John Powell, Buchanan began collecting folksongs. This was before folksongs were widely known or enjoyed. She was among the first to organize and recognize folksingers by founding the White Top Folk Festival and later publishing festival songs in "Folk Hymns of Early America."

Mrs. Buchanan had written essays on folk music for *The International Encyclopedia of Music and Musicians* and for the *Southern Folklore Quarterly*.

Recordings in the Buchanan Collection, along with nineteenth-century religious tunebooks, will be placed in the Music Library. Photographs and manuscripts, some of which are unpublished, will be housed in the Southern Historical Collection.

The Annabel Morris Buchanan Collection provides a wealth of information for the researcher interested in Southern musical history and tradition. It also serves as a tribute to American music.

and mother who had taught modern dance at Case Western Reserve University and Hiram College. Rubinstein, who studied dance with Martha Graham and Erick Hawkins and at Julliard School of Music, was quoted in a Cleveland paper as saying she wanted a company of dancers "who are open and passionate, who can laugh and cry on stage." She said, "I don't want them to have an 'aura' that sets them apart. I want people in the audience to be able to laugh and cry with them."

Tickets for the performance are \$1.00 and may be purchased at the Union desk or at the door.

the Mad Hatter treats Alice!

22 Night Jazz Leslie Rasch Biza Station and Gallery	23 Ladies Concert Leslie Rasch Jenny Knop Robyn Dobyns	24 "Smiles" Jenny Knop Joan Fenton	25 "Alice's Victory Party" Emmie Reeves Barry Goble Toulouse T. Trek Robyn Dobyns
26 Greek Night "Silverstreet" important lady vocalists DANCE	27 Concert Tracy Nelson Moore and Rasch Jenny Knop	28 Moore and Rasch	29 "Flo is Crazy"

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BELLA: a very serious woman

By MARY ANNE RHYNE
Editor

Editor's Note: Bella Abzug will give the keynote address "The Assessment of the Women's Movement" at 8:00 p.m. Friday, Jan. 27 in Memorial Hall.

"They call me Battling Bella, Mother Courage and a Jewish mother with more complaints than Portnoy. There are those who say I'm impatient, impetuous, uppity, rude, profane, brash and overbearing. Whether I'm any of these things, or all of them, you can decide for yourself. But whatever I am — and this ought to be made very clear at the outset — I am a very serious woman."

Abzug's book "Bella!", 1972

Ever since she made that statement, Bella S. Abzug has constantly tried new things, pushed for new goals and all in a way that let others know she was a very serious woman.

Most recent in that series of events was her 1977 bid for mayor of New York. Running against incumbent Abraham Beame, N.Y. Governor Hugh Carey's choice N.Y. Sec. of State Mario Cuomo, and three others for the Democratic nomination, she faced a stiff battle.

When the votes were tallied, Abzug came in fourth place in the one-winner primary.

She has also been presiding officer of the International Women's Year Commission. In 1975 she sponsored the legislation to establish it.

Just before, in 1976, she surrendered her seat in the U.S. House to run for the U.S. Senate. She made the fifth democrat running for the seat. Again in a close battle, she lost by one percent to Pat Moynihan.

During the political races, Abzug had a number of big-name supporters appear in her behalf. They include U.S. House Speaker Tip O'Neill, actress Elizabeth Taylor, fashion designer Diane von Furstenberg and comedienne Lily Tomlin. She proved that a serious woman could win the respect of many.

The New Republic magazine described her in June 1976 as:

"Gutsy and shrewd, she has earned the esteem



and, in Congress, the cooperation of people who at first disdained her as a kook. She has both panache and legislative accomplishment."

Before Abzug achieved national notoriety, she spent her childhood during the Depression in the Bronx. Her father ran the Live and Let Live Meat Market on Ninth Avenue there.

She went to school in her neighborhood. Later she attended Hunter College in Manhattan where she got her first taste of politics as president of the Student Council.

Columbia Law School was Abzug's next step. She dropped out during World War II to work in a shipbuilding factory, but she soon returned to school. She was editor of the Columbia Law Review and in 1947 she became a practicing lawyer.

Early in her career Abzug became involved in labor law. She rendered free service to civil rights groups.

Abzug worked on some well-known cases like that of Willie McGee, a black man from Mississippi who was convicted of raping a white woman and was sentenced to die.

She was a lawyer for the Civil Rights Congress and the American Civil Liberties Union. She defended some of those accused of subversive activities by the late Sen. Joseph McCarthy.

Abzug was involved in a number of movements and groups during the sixties. She helped found the Women Strike for Peace movement in 1961 after nuclear testing was resumed by the U.S.

She was active in the Dump Johnson move in 1967 and 1968; co-founder of the Coalition for a Democratic Alternative, a group that supported Sen. Eugene McCarthy; helped form the Coalition for an Open Convention in 1968; founded the New Democratic Coalition in 1968.

Abzug was an original sponsor of the Equal Rights Amendment.

She reached Congress in 1971 after running on the slogan: "This woman belongs in the House." It was her first try for office. She defeated a seven-term incumbent.

This made Abzug one of 12 women on Capitol Hill. She was the first Jewish woman there.

Besides her political career, Abzug has been married since 1945 to Martin Abzug. He is a stock broker. They have two daughters.

Week celebrates choice

By J. SHARPE
Coordinator
Women's Festival

Choice, Challenge, and Celebration bring together the 1978 Women's Festival. The Association for Women Students presents this week of contemporary issues to further explore our needs as students as well as members of a large complex society.

Having a choice is more important to women today than ever before in the history of our society.

Exploration of these enormous potentials provides women with a goal of searching for the opportunities that yield satisfaction, pride and integrity without the societal inhibitions which so frequently are placed on women. With such potential, women will challenge themselves to attain individual goals and expand them in demonstration of their capabilities as full members of society.

Challenges also are opened to women who make their own choices; the increase of one being simultaneous with the other. And as women face these, our demands to recognize the contributions of all women — past, present, and future — illustrate our success. We celebrate women with our Festival.

With these goals in mind, the Women's Festival Committee has chosen a week of events that we believe will celebrate these successes.

Mary Lou Williams

From

"the little piano girl"

to

"the queen of jazz"

By MARY GARDNER
Managing Editor

Editor's Note. Mary Lou Williams will be appearing on Sunday, Jan. 22 at 8:15 P.m. in Memorial Hall

Jazz (jaz) n. 1. A kind of native American music first played extemporaneously by Negro bands in southern towns at the turn of the century and in most styles having a strong but flexible rhythmic understructure with solo and ensemble improvisations on basic tunes and chord patterns.

2. Mary Lou Williams.

She has been called "The History of Jazz" by many critics. She has never had a formal music lesson in her life, but has been playing the piano since the age of three. Before she was 10 years old, she was nicknamed "the little piano girl" by the wealthy people in Pittsburgh who had her entertain at their private



parties.

Mary Lou Williams is jazz.

Miss Williams believes that the roots of jazz lay in the suffering of the slaves. The only release for them was in their music; their voices raised in praise of the God who kept them alive.

The praise of God is an essential part of Miss Williams's work. She was the first jazz composer to write for sacred purposes, when in 1962 she composed and recorded "Hymn in Honor of St. Martin de Porres." Since then she has composed three complete masses. One of these, "Mary Lou's Mass," won wide acclaim when she performed it at an actual liturgy at St. Patrick's Cathedral in New York City in 1975.

"To me, jazz is a way of praying," Miss Williams was quoted as saying in the *Chicago Tribune*. "That's what the folk who created it were doing, praying. You can't separate this music from religion."

To illustrate this point, Miss Williams tells the story of Louis

Armstrong and a trombone player: "The trombone player walked up to Louis and said, 'I don't believe in God.' Louis said, 'Well, then, put down that trombone, 'cause that's who's playing it.'"

Whitney Balliett of *The New Yorker* says: "Mary Lou Williams is the only first-rate female musician in an unsentimental and peculiarly male music." Miss Williams says that she has not had problems with men in music: "Men have picked me up since I was three and taught me. I have been a leader of men."

The pianist-composer-arranger has some 350 compositions to her credit. During the Swing Era (1930s), she wrote and arranged for Andy Kirk, Benny Goodman, the Dorsey Brothers, Cab Calloway and Duke Ellington among others.

Miss Williams told a jazz class at Duke University that spirituals led to the development of jazz: "You're not really great until you've done all of it — sung spirituals, played them."

SUNDAY, JAN. 22

1978 Women's Festival Opening.
Music Gallery, Carolina Union
2:00-4:00. *Invitation Only.*

Women at Work Photography Exhibit. 200 years of life and labor in New York City created by Allis Wolfe, Judy Hilkey, and Susan Levine. Sponsored by Women's Studies Curriculum. Music Gallery 1:00-5:00, 7:00-10:00.

The Coming of Women at UNC. Potluck dinner: President and Mrs. William Friday. Discussion led by Gladys Coates. *Invitation Only.*

Joyce at 34 and Something Different. 111 Murphey 7:00 and 9:00. Admission \$.50.

FRIDAY, JAN. 27

Women Against Violence Against Women. Slide show presented by Knoxville, Tenn. representatives Wanda Glenn and Kitty Moshell dealing with images of women in the popular media. Union 213-215: 1:30

What Happened in Houston? Multimedia presentation about the International Women's Year Convention in Houston, Texas by Cindy Truelove, Meredith College. Union 213-215: 1:30

Women's Running and Marathons -- talk by Joanne Marshall Mauldin, author. To be followed by discussion in the Great Hall balcony. Union 202-204: 2:30

Public Reception with Ms. Bella Abzug. Great Hall: 5:00

Keynote Address: Ms. Bella Abzug. "The Assessment of the Women's Movement" Ms. Abzug was chairperson of the International Women's Year National Convention in Houston, Texas. Memorial Hall: 8:00

MONDAY, JAN. 23

Pro ERA Rally. The Pit: 11:30-1:00. Students and musicians will explore social aspects of the Equal Rights Amendment.

Women's Bazaar. Great Hall: 2:00-6:00.

Center Gallery Art Exhibit. Carrboro Art School.

Kendra and Lynda's Accumulations: An assortment of literature and resources for and about women.

The Making of Pottery. Demonstration with Rita May. 2:30

The Art of Spinning. Demonstration with Jan Austin. 4:00

What Happened in Houston? Multimedia presentation about the International Women's Year Convention in Houston, Texas: by Cindy Truelove, Meredith College. 1:30. Union Rm. 213-215

Southern Women: An Historical Perspective. Union Rm. 213-215. 7:30. Sponsored by the Undergraduate History Association.

The Reverend Ellen Barrett. Episcopal Diocese of New York: Women in Official Capacities in the Church. Great Hall: 8:30.

Triumph of the Will. Carroll Hall 7:00 and 9:30. Admission \$.50.

Southern Women: An Historical Perspective. A panel discussion with Joan Scott-UNC, Ann Scott-Duke, Jacquelyn Hall-UNC, Delores Janiewski-Duke, Mary Frederickson-UNC. Sponsored by the Undergraduate History Association in celebration of the AWS Women's Festival. Union 213-215. 7:30.

SATURDAY, JAN. 28

Registration. Women's Races. 2 Mile and 6.2 Mile events. T-Shirts and award provided. \$2.00 registration fee. Fetzer Field, UNC Campus: 9:30 a.m.

MiniMarathon. Co-ordinated by Orange County Track Club. Fetzer Field. 10:30 a.m.

What Happened in Houston? Multimedia presentation about the International Women's Year Convention in Houston, Texas

TUESDAY, JAN. 2

Self-Defeating Attitudes of Women in Career Discussion and Hunting: Tom Jackson, National authority on jobs and careers. Union 213-215. 1:00

Alternative Lifestyles. Panel discussion with Chapel Hill women who have chosen unique lifestyles. Union 202-204: 4:00

Career Planning and Placement Workshop: Tom Jackson discussing administration and authority on counseling students careers and job hunting

"To Be a Man." Film with discussion following. Part of a three-part series. Co-ordinated by Jeb Blackwell, sponsored by Ehringhaus Dorm, Carolina Union, AWS. Ehringhaus Lounge: 8:00

Job Power for Women. Tom Jackson, author of *The Hidden Market*, speaks on finding hidden jobs, how to get the job you want and the hot areas in the 1980's. Co-sponsored by the Panhellenic Council Reception following. Great Hall.

Footpath Dance Company. Accomplished dancers from Cleveland, Ohio, experimenting with choreography that touches on a broad range of emotions and movements. Co-sponsored by the Carolina Union Performing Arts Committee. Memorial Hall: 8:00. Admission

Original Poetry Performance. David Childers, Ann DeJulia Willis. Sponsored by Carrboro Art School. Served. Carrboro Art School. 150 E. Main St., Carrboro

by Cindy Truelove, Meredith College. A Woman's Place, Henderson Street. Followed by a Bag Luncheon with drinks at the house. 11:00 a.m.

Women Against Violence Against Women. Slide show presented by Knoxville, Tenn. representatives Wanda Glenn and Kitty Moshell deals with images of women in the popular media. Woman's Place. 110 Henderson St.: 1:30

WEDNESDAY, JAN. 25

Play. UNC School of Nursing. Leadership development for nursing students only. Great Hall. All Day Wednesday and Thursday.

Earl Berlin: "Perception of the Active Woman." Co-author of *Women in Sports* and UNC-G Physical Education professor will discuss women's activities in sports accompanied by a visual presentation. Hamilton 100: 4:00

Status Today
Susan Lewis, former UNC law professor speaks on "Family Law." Union 202-204: 4:00

Bretchen Dunn: Chapel Hill attorney speaks on "The Violent Family." Union 213-215: 7:00
Elizabeth Petersen: Chapel Hill attorney speaks on "Discrimination." Hamilton 100: 8:00

for Cannibals by Susan Sontag
Free Flicks in Carroll Hall. Sponsored by Carolina Union Free Flick Committee. 8:00

SUNDAY, JAN. 29

Shape Note Singing — In Honor of Annabel Morris Buchanan.
Person Hall. Sponsored by Department of Music. 2:00.

Women's Festival Coffeehouse.
Great Hall. 8:00. UNC musicians. Admission: \$.50. BYOB.



Art as Influenced by Women's Traditional Art." Miriam Schapiro. Ackland 106 B. 2:00

Temporary Art and the Women's Scene. Panel Discussion featuring Miriam Schapiro and Chapel Hill artists. Ackland 7:30 p.m. Co-sponsored by the Uptain Women's Co-operative and. Winners of 1977 Union Grove Old Time String Band competition. All-woman Old Time String Band from Swannanoa, N. C. Admission: \$1.00 at the door. Great Hall: 8:00

THURSDAY, JAN. 26

Image of Women Portrayed in Mass Media. Panel Discussion with Susan Datz, Elizabeth Leland, Don Griffin, Lorraine More, Barbara Bernhard. Commentator: Cole Campbell with written questions from the audience dealing with the media's treatment of women. Hamilton 100: 7:00

Pro ERA Rally. Rain Date. The Pit: 11:30-1:00

Tribute to Anna Belle Morris Buchanan. Music performed by

Linda Pristera, Scenario by Robert W. Oast, Jr.

Sandwich Seminar. Campus women's group dealing with issues important to UNC students. Sponsored by the Carolina Union Special Projects Committee. The Mad Hatter, Franklin St.: noon-2:00

Sisters and Celluloid, Why Women Make Movies: An Evening With Film Director Jan Millsapo. 111 Murphey: 8:00

**WEEKLONG EVENTS....**

Photography Exhibit for and by Women. A collection of work by community photographers (open to women and men)

Southeastern Historical Society: Wilson Library

One Woman Art Show. Sandy Miller, Commissioned artist for the 1978 Women's Festival. Music Gallery: 1:00-5:00 and 7:00-10:00 daily.

Carolina Union Bowling Lanes. Bowling Alley Special. Participants attending the Women's Festival may receive rates for groups of four or more (\$.50 per game/per person and free shoe rental) during the week of January 22-28. Contact any Women's Festival Committee member for a voucher. Sponsored by Carolina Union Bowling Lanes.

Photography exhibition traces history of women's work conditions

Women at Work is the first major pictorial exhibition presenting the history of women's working lives. Based on historical photographs, woodcuts and engravings, the exhibit traces women's role in the American economy from the pre-industrial household and the nineteenth century factory system to the modern white collar world. The illustrations portray the dramatic variety in women's wage work as well as her continuing responsibilities in the home. Selections from diaries, poems and stories highlight the pictures adding a personal sense of how women felt about their work.

Women at Work presents enlarged reproductions of illustrations from colonial newspapers and primers, from nineteenth century magazines and advertisements and from photographs dating back

to the 1860s. From these reproductions and their accompanying text viewers will get a feeling for the everyday lives of average New York City women. In later periods audiences will meet women factory workers and housewives, teachers and nurses, clerical workers and professionals.

Women at Work is the result of a year-long collective effort by three historians, Judy Hilkey, Susan Levine and Allis Wolfe. The project, funded by a grant from the New York Council for the Humanities and sponsored by the Institute for Research in History, opened in September 1977 at Gallery 1199, National Union of Hospital and Health Care Employees in New York City. The exhibit will be on display in the Music Room of the Student Union from January 22 to 29.

Media reps discuss bias against women

Exposing the often subtle bias which appears in books, on TV and in newspapers is a major goal of the Women's Movement. In each of these media, many argue women are encouraged to accept a limited cultural stereotype of themselves. This stereotype projects women lacking in ambition, undermines their self-esteem and damages their self-respect.

In order to explore the extent of this bias and creative ways of changing it, the Women's Festival will sponsor a mass media day.

The programming for mass media day offers a variety of topics. On Wednesday, there will be a presentation by Lollipop Power and area educators on sexual bias in children's literature. Lollipop Power, a non-profit collective, was organized to publish non-sexist children's books.

On Thursday there will be a panel discussion on the treatment of women in the mass media. The panel members include: Elizabeth Leland, a reporter for the Chapel Hill Newspaper; Don Griffin and Lorraine Moore, WRDU-TV Channel 15 news team; Susan Datz, a news reporter for WCHL radio; and

Barbara Bernhard, programming director for WUNC-FM radio.

Wanda Glenn, a member of Women Against Violence Against Women will present a slide show on Friday and Saturday. Her organization was formed in 1976 to protest offensive use of the female image in the media. Following the slide show will be a workshop on the image of women in the media.

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Mon-Fri 12:30-6:30 Sat. 10:00-5:00

UNC-G woman to talk on sports

LAURA ALEXANDER
Staff Writer

Editor's Note: Dr. Pearl Berlin will speak on Wednesday, Jan. 25 at 12:00 p.m. in Hamilton Hall 100.

One of the highlights of the week-long Women's Festival will be a lecture by Dr. Pearl Berlin, research professor of Physical Education at UNC-Greensboro and co-author of *The American Woman in Sport*.

Her talk, "Perceptions of Active Women," will focus on three major points: the historical growth of women through athletics, the physiological potential of women and the psycho-social aspects of women in sports based on research data. The talk will reflect not only on trained male athletes, but also on women in a more general sense.

Tom Jackson: job power for women

VIKKI BROUGHTON
Staff Writer

Editor's Note: Tom Jackson will speak on job power for women on Wednesday, Jan. 24 in the Great Hall at 8:00 p.m.

Tom Jackson, one of the nation's top manpower and employment experts, is the author of *The Hidden Job Market*, training manuals, workbooks and articles dealing with job opportunities.

Jackson's seminar workshops have the reputation of being "unusually spirited, innovative and substantive" with the primary focus on practical ways of translating theory to actual practice.

In the area of training, Jackson's organization has built an excellent reputation, with a large variety of audio-visual, tape cassette, seminar and workshop materials to their credit. These programs range from the innovative *Guerilla Tactics* to the *Job Market* workshops to the *Job Game*, a multi-media "course" in job finding techniques. These workshops have been used by schools, corporations and community groups to train people in the techniques for locating satisfying jobs.

"I want to explode the myths about women and athletics," Dr. Berlin said. "I regard lecturing to your group as a chance to really try to educate them."

Educating others has been a large part of Dr. Berlin's life. She has been at UNC-G for the last seven years. She has taught previously at the University of Michigan at Ann Arbor, Wayne State University in Detroit and the University of Massachusetts. Prior to these posts, she held jobs teaching children's physical education in elementary schools and coaching on the secondary school level in the suburbs of New York City.

Dr. Berlin says that her book is the "first really big substantive collection of research" on the subject of women in sports. Her section focuses on the psychological aspects of women's involvement in sports. Her research was based on psychological testing and interviews done in colleges and universities.

Dr. Berlin believes that all women need to be better educated in exercises and athletics. She particularly believes that women coaches need better training. She has done work toward facilitating this process.

Her own education began in New York City where she attended public school. Afterward, she took her undergraduate training at Sargent College, a part of Boston University, in motor learning.

Her early study was in how people learn and maintain physical skill; however, she has more recently been studying the motivational factors of participation in sports. Concerning the latter, Dr. Berlin has found that women have two reasons for engaging in sports: 1) the whole experience contributes to the individual's self-regard, and 2) they are challenged to be masterful. Another point that Dr. Berlin stresses is that sportswomen are not different from sportsmen.

What good is Student Government without the STUDENTS?

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Rev. Ellen Barrett

First ordained lesbian priest to share lifestyle

By BETTY FEREBEE
Staff Writer

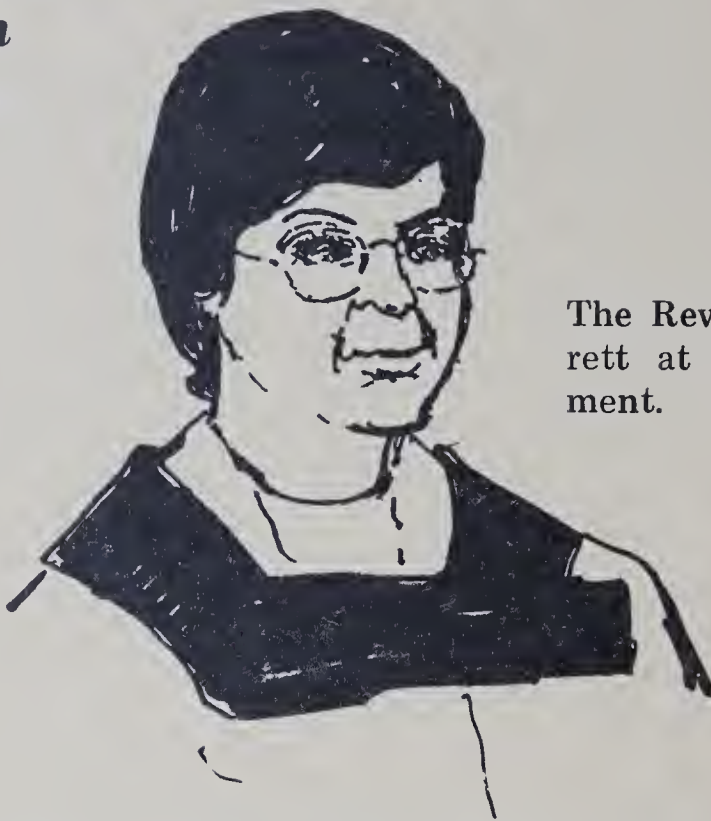
Editor's Note: Rev. Ellen Barrett, a student and ordained minister in Berkeley, Calif., will speak on "Alternative Careers and Lifestyles for Women" on Monday, Jan. 23 at 8:30 p.m. in the Great Hall.

Ellen Marie Barrett, the first woman to be ordained to the Episcopal priesthood as an acknowledged homosexual, will visit UNC for the Women's Festival.

Barrett was ordained in January 1977 by Bishop Paul Moore, Jr. in New York City. This ordainment caused controversy in the church, and she has suffered verbal abuse and threats because of her position. The problems followed her to Berkeley during the summer, and she was not reissued a license in California until November. When asked by "The Witness," an Episcopal magazine, why she publicly stated that she was a lesbian before becoming a minister, she said that she wanted to do it honestly.

Barrett, 31, is working on her doctorate at the Graduate Theological Seminary in Berkeley. She is on the staff of the St. Mark's Episcopal church there.

Barrett was born in Kansas but spent most of her childhood in Vir-



The Rev. Ellen Barrett at her ordainment.

ginia where her father taught at Washington and Lee University. She was an undergraduate at Albertus Magnus, a Catholic girls college in New Haven, Conn. She received her master's degree in history at New York University, and entered General Theological Seminary in New York City where she graduated with honors.

In an interview, Barrett's mother said that her daughter's trouble stems from "people having fantastic ideas about what gays are like."

"I love my daughter. But sometimes in a way I wish she had not chosen something so spectacular. It's been hard on her."

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Mountain Women's Co-operative Band will perform Saturday, Jan. 27 at 8:00 p.m. in Great Hall. Admission is \$1.00.

Slifkin to speak at ERA rally

MARY ANNE RHYNE
Editor

Editor's Note: Miriam Slifkin will be the featured speaker at a rally for the Equal Rights Amendment to be held Monday, Jan. 23 at 10 a.m. in the Pit.

Miriam Slifkin, featured speaker at the Women's Festival ERA Rally, is a member of the North Carolinians United for ERA (NCUERA) speakers' bureau, a fund raiser for the Orange/Chatham Coalition of NCUERA, a past president of the local chapter of the National Organization for Women and founder of the Chapel Hill/Carrboro Rape Cri-

sis Center.

At the rally students who have been actively lobbying for passage of the ERA will discuss economic, political and social implications of the legislation.

There will be free information, buttons and bumperstickers available at the rally.

"One purpose of the rally is to dispel a lot of the myths that have been generated by anti-ERA forces," rally organizer Kathy Parmore said.

"Also last year after the ERA failed in N. C. a lot of people were disillusioned, tired and frustrated. This is to rejuvenate them and get enthusiasm up.

"We want to convince people that 1978 is not an off-year for ERA. A lot can be done now and should be done now for the elections in May and November. We need to campaign before and elect those that will vote for it (the ERA) when it comes up in '79," she said.

In case of rain the rally will be Jan. 26 at 11:30 in the Pit.

FESTIVAL movies

JOYCE AT 34 — co-directed by Joyce Chopra and Claudia Weill — 1972

When filmmaker Joyce Chopra was thirty-four she had her first child. **JOYCE AT 34** documents her pregnancy, the baby's first year and the conflicts and pressures that arose.

SOMETHING DIFFERENT — directed by Vera Chytilova — 1963

Winner of the Grand Prize at Mannheim, this film draws a parallel between the lives of two women confronted with the same existential question.

SOMETHING DIFFERENT will be shown along with **JOYCE AT 34** in room 111 Murphey Hall, Sunday evening at 7 and 9:00. Admission is \$.50.

TRUMPH OF THE WILL -- directed by Leni Riefenstahl — 1934

This highly controversial film of the massive 1934 Nuremberg Rally has been called the ultimate propaganda film.

TRUMPH OF THE WILL will be shown Monday evening at 7 and 9:30 in Carroll Hall. Admission is \$.50.

DUET FOR CANNIBALS — directed by Susan Sontag — 1969

The Carolina Free Flicks brings this cerebral comedy about a former revolutionary living in exile with his wife and the pair's psycho-sexual maneuverings with a younger couple.

DUET FOR CANNIBALS will be shown Wednesday at 8:00 p.m. in Carroll Hall Auditorium. Admission is free with student ID.

THREE LIVES — directed by Kate Millet — 1971

Produced by an all female crew, the program is a series of autobiographical monologues.

ELVA BISHOP VIDEOS

Local video artist, Elva Bishop will present several of her tapes including a poetry reading by Erica Jong, Cassie Culver in concert and highlights of UNC women's basketball. The tapes will be shown after the **THREE LIVES** video presentation on Wednesday, January 25 and Thursday, January 26 in the Music Gallery.

FILMMAKER JAN MILLSAPPS

She will discuss "Sisters and Celluloid: Why Women Make Movies," and show several of her films including **PARTHENOGENESIS**, which won first place in animation, 1977 North Carolina Film Festival. Spend an evening with Jan Millsapps; Thursday at 8:00 p.m. in 111 Murphey Hall. Admission is free.

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 Julie Blazer and the Panhellenic Council
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 Diane Spaugh and the War Resisters' League
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 Brad Shelby and Undergraduate History Association
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 Clinical Coagulation (NCMH)
 Sylvia Hinnam
 Nancy Bolish
 Dr. Mary Turner Lane
 Dr. Joan Scott
 Larry and Miriam Slifkin
 Floyd Skidmore and the Mad Hatter
 Carolyn Jack
 Dana Papke
 Doug Clark and YSA
 Cole Campbell
 UNC Crew Club
 Orange County Track Club
 President and Mrs. Friday
 Lollipop Power
 Judy Badenhoop
 Susan Levine, Allis Wolfe, and Judy Hilkey
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We will further thank those who contributed money and the many people who helped especially in the final days of preparation for the 1978 Women's Festival in the next issue of SHE.

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Kids send Mom off to college

By JANICE KIZZIAH
Staff Writer

Sally Newbold is a UNC junior majoring in history and psychology. She is 37 years old and the mother of three children.

Newbold is one of many women with young children who are returning to school in undergraduate programs.

"I'm happier in myself than I've been for a long time," Newbold says. "Knowing that I can do well in school, that I have a mind, that I can think, has given me more self-confidence. I really wasn't sure before that I could do it."

June Allcott, a counselor at the University Counseling Center, often talks to women with families of their own who are returning to UNC for bachelor degrees.

"It's hard for women to go back because they're encouraged to take a full load, 15 hours," she says. "This university is interested in full-time students who are degree candidates, and for these women it's more difficult, because they don't want to abandon their families."

At the center Allcott and the other counselors talk with older women students about the prob-

lems they face in returning to school.

Allcott feels that more women need to look at the educational opportunities that are available to them in this area and to reevaluate themselves in terms of an education and a career. "The middle class socialization process has raised women to assume they'll get married and live happily ever after," Allcott says. Education doesn't always fit into this role.

"It's hard having so many roles," Newbold says. "I'm a worker, student, mother and divorcee, and it's hard for me to change roles all the time."

Role strain and guilt are two of the problems older women face when they return to school. The biggest problem is the guilt they feel about not spending enough time with their children and husbands, according to researchers at the University of Michigan who have studied the problems of mature women returning to school.

Newbold says her children have responded very well to her being in school and studying at home, but there are times when she feels she can't study because she needs to

(continued on page 3)

Spring Fashions Come to Carolina!



(Left) **\$5.25** Sport 'T' Shirt, (Right) **\$11.95** 50% cotton, 50% polyester V neck polo shirt with navy shoulder and sleeve trim.



"ON CAMPUS"

STUDENT STORE

UNIVERSITY OF NORTH CAROLINA

Kids send Mom off to college

Continued from page 1

spend time with them. "Once in a while they'll say they've had enough, they want to spend some time with me," she says. "So I give them that time."

Pat Grebe, a sophomore journalism major with two young children, says her most difficult problem is trying to juggle her schedule and not feel guilty. "Overall my family is in favor of it, (going to school), but it does take time away from them," she admits.

Pat Blunden, a 32-year-old health education major, agrees. "The kids often wish I weren't in school because of the amount of time I have to spend studying."

We're not here for the fun of it. You're not going to fool around when you're making the sacrifices that we're making to go to school."

Mary Gregg, a nursing student, emphasized how important it is that the family be cooperative and supportive. "You can't do this without support behind you," she says.

Blunden says her husband is proud that she's back in school. But Bettie Reckendorf, a junior in public health administration, didn't get the support she needed from her husband. "He'd rather I stay home and bake bread than study," she said.

Gregg also emphasizes the importance of supportive role models. "It's good finding someone who is doing the same thing you're doing and is supporting you," she says. That's what the new organization at UNC, Students Older Than Average, is all about, according to Newbold. "Here we can talk with other men and women who are in the same situation, and we can get a lot of support from each other," Newbold says.

Career interests led the women to accept the challenge of returning to school. Grebe returned to get an education and to get a job.

"It was something I always wanted to do, but I got married

early and had to wait a while for my education," she says.

Reckendorf went back to school because she couldn't make enough money for herself and her family without a degree.

Blunden dropped out of college several years ago, but never lost her desire to go back. "I had to wait until the financial situation was right," she says.

Gregg wanted a satisfying career. She is a senior with four children and will graduate on May 14, Mother's Day.

Whatever the motivation, returning to school has meant a lot of sacrifices for these women. Newbold gave up a \$12,000-a-year job as an administrative secretary to return to school full-time. She eventually wants to be a therapist, which means she'll have to go to graduate school after she gets her B.A. in history and psychology. She said she and her family had to change their entire lifestyle when she decided to return to school, because the money was no longer available.

All the women says they regretted having less time to spend with their families. "It becomes a problem when I'm not as available for carpooling and other things that are an accepted part of my role," Gregg says. "There are a lot of times when you're too preoccupied with school to be a good family member. There's just no energy left to relax and enjoy the family."

With classes, housework and young children, when do the women study? "Every spare minute," says Blunden.

"Knowing that I can do well in school, that I have a mind, that I can think, has given me more self-confidence."

Grebe studies late at night after her two children are asleep, which means she gets only about six hours of sleep each night.

Newbold says she studies every night between nine and midnight. "The time before that belongs to my children," she says.

Newbold says that three nights this semester she hasn't had any sleep at all. "Sometimes I just have to make time that doesn't exist," she says.

For all of the women, even those with college-age children, going to school with younger students has presented no problems. Although she felt uneasy about it at first, Blunden says that being with younger people is both fun and a learning experience. She says at first she felt everyone noticed she was older, but after one girl asked her if she was 21, she then felt more at ease. Blunden is 32.

"I've found that I learn a lot from them. But it's working both ways. We learn from each other," she says.

Donna Weaver, a sociology major with five children, says she likes being around younger people. "At first they were unfriendly, but now they call about assignments and treat me like any other student," she says. One difference she noticed, however, is that she is more conscientious about school work than several of the younger students.

"He'd rather I stay home and bake bread than study."

Blunden says she is also more grade conscious than a lot of the younger students. "I've got more I've got to prove," she says. "My children and my husband wish I wouldn't try so hard for good grades and accept a lower grade sometimes." But Blunden is planning to go to graduate school after she gets her B.A. in health education, and she says graduate school is too competitive for her to accept anything but the best of grades.

"There's no doubt we work harder," Newbold says. "We're not here for the fun of it. You're not going to fool around when you're making the sacrifices that we're making to go to school."

Newbold says returning to school has been a good thing for her. "I would encourage any woman to return to school, particularly if she's divorced and vulnerable."

Is it wrong to be a

In a time when contraception is a household word, morals are old-fashioned and a Playboy sex poll asks 100 women what their favorite sex trick is, some still worry about being a virgin.

By MARY GARDNER
Managing Editor

A 1974 Redbook questionnaire asked women across the country to tell how they felt about sex. More than 100,000 women replied. Ninety percent of the respondents under age 25 had engaged in premarital intercourse.

Sharon Meginnis, a counselor in the mental health section of the UNC Student Health Service, estimates that 50 percent of the approximately 1,500 women entering UNC as freshman are virgins. And 20 percent of the same number of graduating women are still virgins.

"There is definitely a stigma attached to being a virgin," Meginnis says, "but there can also be a stigma to being sexually active. You can't win for losing."

One coed who agrees with that statement is Sally (not her real name), a 20-year-old junior at UNC. She is active in extracurricular activities, outspoken, popular with her peers. And she is a virgin.

She feels stigmatized: "Last year I was the only virgin on the whole hall. I knew because everyone on the hall had a boyfriend there at least one weekend. My roommate kids me about it now, but she doesn't do it to be cruel. If I didn't know at least some people from home who are virgins, I would feel even worse than I do now."

"To tell the truth, I feel like virgins make up less than a tenth of this campus. I find myself thinking

that all these people who are younger than me have all this experience. I start thinking: 'Look, here you are like this, what's your problem?' I have in my mind that people are thinking: 'I wonder if she wants to join some religious order. She's saving herself forever and ever.'

"The girls on my hall all tell me that they feel sorry for me. They say it's all in my mind. They've told me that I don't look on myself as being desirable or in a sexual role. Therefore, I can't find anything but a friendship with a guy. They keep telling me that you have to pursue men with a sexual relationship in mind before you can get that."

"There is definitely a stigma attached to being a virgin, but there can also be a stigma to being sexually active. You can't win for losing."

Penny Rue, a residence director for five women's dorms, sees many girls struggling with their virginity:

"I see the whole issue from a feminist perspective. One question is whether a woman feels like she would like to engage in sexual relations. I think that the problem with virginity stems from the Victorian standard that women aren't supposed to enjoy sex. It's a double standard to say that men are expected to sleep around, but that a woman is losing something by sleeping with someone. Women have sexual needs — it's not like you're submitting to someone."

Sally wonders if something is wrong with her: "The worst thing is that I start questioning it myself. I really start thinking: 'Do I look abnormal?' I've been self-conscious about my looks all along. It's not like I haven't had a chance not to be a virgin. I've never felt endangered by men, and I haven't been scared of men. But there's something inside me that holds me back. And I keep calling it religion, and I keep calling it morals, but I don't really know what it is."

Both of Sally's parents are active in church work, and the family attended church every Sunday while Sally was growing up. "Religion was not an emotional thing in my family," she says. "Just like everything else, sex was not an emotional thing. It was an intellectual thing."

"We never discuss sex in our family. It's kind of a forbidden thing. If you can't talk about it well, you feel like you can't do it either. Something is terribly bad about it. That's given me a terrific guilt complex about sex."



Father Tom Palko of the Newman Catholic Student Center says that each woman must make her own decision about virginity. He says there are two types of virgins: those who are virgin by choice, and those who are virgin through a natural disorder. "Many women who choose chastity have made a religious commitment. Virginity is not a stigma in the church. But it remains a personal choice and a value choice."

Virgin?

Mary Casey Jacob, the outreach coordinator for the UNC Human Sexuality Information and Counseling Service, says that conflicting values play a role in the stigma that many virgins feel: "When a woman comes to UNC, she is faced with an inability to know how to cope with her newfound freedom in a responsible way. It takes trial and error."

Meginnis says that many women slide into sexual activity, without making a conscious decision about their virginity. "These women do not actively make a decision or confront their value system. They get swept along with what they think is the norm."

Sally feels betrayed by her friends who rush into sexual activity. "Both of my roommates my freshman year slept with a guy," she says. "And the parents would call at 7 a.m. on Sunday — it's the same old thing. What do you tell them? The library's not open . . . he's out eating breakfast. I thought I was wrong."

"I didn't have any allies on the campus. Well, there was one ally, but I don't think her virginity was by choice. She was rather large and unattractive. But she went to bed with the second guy she had ever dated. When someone you know is a virgin, and you find out that they suddenly went out and got rid of it, you feel betrayed. It's like a brotherhood."

"But there is a certain mystique about somebody that sleeps with somebody. It makes me so frustrated. I want to know and not yet know. There's no way you can do that. I want to know so that I'll know what to decide."

Outreach Coordinator Jacob is working on a study of female sexual attitudes and behavior at UNC. She sent out questionnaires concerning heterosexual relations; 417 women replied. Sixty-five percent said they had had sexual intercourse. Sixty-seven percent who were not virgins had had their first experience within the last three years.

In changing their attitudes toward sexual relations, women were asked

April 1978

to agree or disagree with several statements:

Statement	Percentage Agreeing
"I could never have sex unless I was married."	15.8
"I could never have sex with a man I didn't love and plan to marry."	17.7
"I could never have sex with a man I didn't love."	40.5
"I wouldn't have to love a man to have sex with him, but I would have to like him a lot."	28.1

Sally says that her first experience could not be with just anybody:

"I think that the time will be right, the person will be right, and they will understand to wait until it's right for me or wait until it's right for them. At the same time, there's no black and white in that either. So it isn't one minute you're standing there, and the next minute you jump into bed. I hope I won't be sitting there thinking, 'Gosh, I've been waiting all my life for this.' I know it won't be as great as I've really thought it would be. I just want to forget it and go on. I hope I won't have thoughts before and after."

She thinks she'd like to wait until she gets married. "If I meet somebody, I really don't think I could make love with him unless I thought I would want to marry him. I'd have to be sure that it was a serious relationship. It's not hard to make the decision to wait, because you can change your mind. But you can't change your mind on the opposite decision."

Jacob found in her study that the emphasis has shifted from the marriage certificate to a time of a serious relationship. "The basic tenet hasn't changed from love and faithfulness," she says. "That is still very strong."

Shere Hite, author of the national bestseller, *The Hite Report*, says in *People* magazine: "What we need to do is change the ways of defining sex. Whether man or woman, people want to feel that they are sharing, that they've given something and taken something back in return."



THE ONLY CORRECT ANSWER IS IN THE COLUMN TO THE RIGHT

However, if the answers on the left sound familiar, you're looking yourself about your sexual behavior and you or your partner are running a high risk of unwanted pregnancy.

If you use the following excuses:

I feel pressured into it.
I think it's expected of me.

I didn't know how to say "no".
I'm afraid of losing him/her if I do say no.

If you tell yourself:

I'm not really sexually active (because it's infrequent).
I shouldn't be sexually active (therefore I won't acknowledge that I am).
I'm afraid others will disapprove of me if they know (thus I won't really acknowledge it to myself either).

THEN YOU'RE FOOLING YOURSELF!

What is dangerous about this denial is that it can lead to 1) emotional turmoil because of the conflict between your beliefs and your behavior, and 2) all too frequently unwanted pregnancy. Accepting your sexuality is a sorting-out process. The values you were raised with may be in conflict with new thoughts and feelings. Talking with someone is often helpful in resolving these issues.

OWN YOUR BEHAVIOR—GET YOUR HEAD OUT OF THE SAND!



"Women prefer to have sex with someone they have deep feelings about, in the context of an overall relationship that has meaning for them. It has to be integrated into their lives, and not something that's purely mechanistic."

Sharing and giving in a relationship is more important to Sally than actual intercourse. "I think that when I really care for somebody, the physical relationship moves slower," she says. "It's like life is good, take it easy, enjoy things. There's plenty of time, don't leave out the little things along the way. When you rush into the big things, there's nothing left. You can't go back."

"To me, the preliminaries are more important. It's like handling your emotions. I need a lot of reinforcement along the way. And I know that whoever it is, before, after, during — I'll need a lot of emotional handling. I think it's going to take time to develop that. I have to wait longer than most people because I need that kind of reinforcement. That's a good reason why I've remained a virgin."

"Making love, to me, is taking everything away and showing all your emotions. It's the final step that I haven't been able to show anybody. Once you've revealed yourself, that's it, you can't believe what you've seen. There's nothing left to take off."

SHE SPEAKS

EDITORIAL

Are women their own enemy?

University women have one enemy in their struggle for sexual equality - themselves.

There are liberals, blacks, sorority members and faculty members fighting for equality. They seek to be equal male and female liberals or equal male and female blacks or equal male and female Greeks.

But change in one sector of society affects change in another sector. Until all are equal, none are equal.

Until women feel equality is important enough to accept the differences in themselves and appreciate these differences they will not overcome the division.

To eliminate prejudice, it is first necessary to recognize the value of being different persons. There are not positive or negative differences.

To be equal is to recognize the individual in a society of masses and stereotypes. Being individual is being different.

among themselves and achieve their goal. Perhaps if they are not mature enough to do this, they are not grown up enough to handle equality.

The University is a place to explore, to learn about new things, to learn about new people. The University should be the birthplace of equality among women and among society.

It is the challenge of all students and faculty of the University community to change the intolerance among sexes and against sexes. Differences cannot all be erased but in pursuit of a goal they can be set aside.

"I think the enemy is here before us. . . I think the enemy is simple selfishness and greed. . . I think the enemy is old as Time, and evil as Hell, and that he has been here with us from the beginning."

— Thomas Wolfe

AWS, SHE look at 1978-79

AWS officers

The new AWS officers for 1978-79 were elected in March.

Susan Rowe, a junior psychology major from Atlanta, Ga., is the new chairperson. She replaces Betty Ausherman.

Becky Burcham, a junior English major from Durham, is vice chairperson.

Kendra Aaron, a junior is secretary and Dan Oldham, a freshman, is treasurer.

AWS's plans for next year include a women's handbook, a symposium on Sex Discrimination and the Law, work on the ERA campaign in North Carolina and speakers throughout the year.

— By ELLEN DEES

SHE editors

New editors signal a rebirth of

ideas, enthusiasm and energy in *She* magazine, not a radical change in policy.

Jo Martin and I are joining hearts and heads as editors to launch the new year for this publication.

Jo is a rising senior from Elkin, N.C. She is a Women Studies-Creative Writing double major with interests that range from writing to music, drawing and reading.

Her creative talents plus her experience for two years on the Executive Council for Whitehead dorm will give *She* a flow of imagination and organization.

"I want to try to reach the different levels of awareness on issues affecting women and men," Jo says. "We want to respond to issues on women, but we also want to make issues on women ourselves."

And I'm Beth Blake, from Char-

lotte, N.C. I'm a rising senior with a Journalism-English double major.

I hope that my interests in political and social issues combined with my journalism experience will form a base for *She*. This publication will continue its policy of attracting attention to women's issues. The equality of rights and the self-awareness of women to their important role in contemporary society are necessary areas of concern if women are to participate as meaningful spokes in the wheel of life. However, no important segment of this campus will be divorced from the scope of *She* magazine.

Both Jo and I are eager for interested persons to join with us in next year's publications. Please stop by the AWS office in the fall. The new Managing Editor will be chosen in the fall.

— By BETH BLAKE

Courses for the curious

...woman's intellect is normally more feeble and her curiosity greater than those of a man; also it is undesirable to set her to studies which may turn her head . . . Thus they can dispense with some of the more difficult branches of knowledge . . . (quoted in The Subordinate Sex, Vern Bullough.)

The Women's Studies Program is an interdisciplinary program which dispenses women's studies courses for curious females and males at UNC. The courses deal with past and present experiences of women and various interpretations related to the origins and changes in sex roles.

If you missed signing up for these courses during pre-registration, you can still pick them up at Drop-Add in the fall.

Courses offered during the fall of 1978 (to dispell feeble myths)

French 43, Sec. 1	A Woman's Voice in French Literature	1:00 MW	J. Burns
Health Administration 140, Sec. 1	Women in Management	7:00 M	Allen
Health Educ. 33	Topics in Human Sexuality	7:00	Hochbaum
Maternal and Child Health 103	Reproductive Physiology & Conception Control	TBA	Hulka
Nursing 169	Human Sexuality for nurses	TBA	Fogel
Nursing 177	Women Health Care Issues	TBA	
P.E. 22	Self-Defense	2:00 MW	TBA
Social Work 206	Women in Social Work (mainly a study of socialization)	7:00 T	Farel
Psychology 216	Sex Roles	TBA	Gordon

Courses offering portions of material on women:

Sociology 52	Social Problems	10:00 MW	Landsberger
Sociology 62	Family and Society	11:00 TTh	TBA

'Mothers are people too'

You know you're a mother when you tie your own tennis shoes in double knots.

You know you're a mother when you rock a loaf of bread in your arms in the grocery line.

You know you're a mother when you join "Mothers Are People Too."

"Mothers Are People Too" is a nonprofit support group for mothers of young children.

Lisa Wilson, who calls herself "chief stuntswoman" for the group, says that the group meets on the 4th Wednesday of the month at two times.

The group was started two years ago by Carol Schutz, an instructor in the Lamaze childbirth method. Schutz realized that mothers get plenty of prenatal support, but after the baby is born, they get relatively none. She got funding from the Durham Junior Women's Club, and the new organization was born.

Mothers can come one month and skip the next. They can come whenever they like. There's no obligation," Wilson said.

The meetings usually begin with a short period for coffee and relaxation, Wilson said. Then everyone breaks up into groups of eight or nine with a leader.

"In the groups, we want to avoid talking about day to day stuff, like diaper rash. We want the mothers to open up and talk about their feelings," Wilson said.

The group interaction gives the mothers the chance to see that everyone goes through the same thing. "Nobody mentions when you're going to have a baby there are going to be valleys in there with the peaks," Wilson said.

Mothers with older children can often help the most with the mothers of infants. "They're experts in a way; they've been through it all and they know that it can be done," Wilson said.

Recently, Dr. Curtis Esheiman from the Lakewood Family Practice came to a meeting and chatted with mothers afterward about various concerns. "That was a success," Wilson said. "We may invite a child psychologist to come to one meeting. A common fear among new mothers is the terror that every step they take could have a huge, terrible effect on their child. Talking to a child psychologist could calm some of these fears."

The 9:30 a.m. meeting is held at Aldersgate United Methodist Church at 3705 N. Duke St., in Durham, and the 8 p.m. session meets at Wilson's home at 302 Watts St. in Durham. Babysitting is available.

UNC black women

'still black, still a minority'

By PAT GREBE

Staff Writer

The following report synthesizes the results of telephone interviews with 10 black women students. The purpose of the interviews was to get some feedback on their experience as black women on campus. The report is not intended to be a scientific or representative study. The names of persons interviewed were referred by other black students.

"As a woman in the midst of other women, I'm still a black. I'm still a minority. I still feel discriminated against with other women," a sophomore English major said.

Seven of the 10 women interviewed said they identify more strongly as a black than as a woman; one identifies more strongly as a woman than as a black, two consider "black" and "woman" as unseparable in their identity.

The major concerns expressed by the women are related to their experience as blacks, but they also share problems and concerns of women in general.

A sophomore, majoring in the administration of criminal justice, was concerned with job discrimination that women face. She thought a job given to a black woman on the basis of being black and female is an insult to a woman's integrity.

"Affirmative Action discriminates against white women," she said. "As for black women, they have programs set up for them. They hire you because you're a minority and a woman. That's two strikes against you. It's a circular thing — you want the job, but you want to be qualified."

Seven of the women said they had not experienced specific incidences of racial discrimination on campus. Three others cited specific examples of discrimination involving student-teacher relationships. The examples were:

An English major who had trouble with her freshman English

teacher: "He was strict, but especially on me. I knew I had written a good paper, but I got a "D" grade. The instructor said I had to start off low. He said the paper was 'almost too good to be your own words.' He said there was no way I should know how to write like that. He didn't accuse me of plagiarism, directly, but he said, 'I'm not taking you to Honor Court for this.' He discouraged me from continuing in English and said freshman English courses were designed to eliminate those who couldn't make it."

Another woman said she had an "unfriendly psychology professor" who counted class participation as part of the course grade. "I would try to participate in class, but he wouldn't call on me. There were two or three other blacks in the class, and he wouldn't call on them either. He'd make comments and responses after white students spoke. He'd recognize blacks every once in a while as a favor, as if he had to."

An industrial relations major said she was graded unfairly on a paper "even though I had gone to the professor for help with it four times before handing it in."

Each of the three women said the example she gave was based specifically on her being black and was not just an ordinary student problem.

One woman who said she experienced discrimination in the classroom said she also experienced prejudice in the social realm. She said once she had gone to a mixer at the Morehead Cellar. As she entered the door, a white male said, "What's that nigger coming in here for? There's no niggers here."

Many of the women said they had good relationships with their professors and with white students. Most said segregation on campus was by choice — by choosing one's friends and which organizations to join.

Yet, nine of the 10 women cited



photo by Billy Newman

examples of subtle forms of discrimination, which one woman called "just little things that hurt."

"If I let myself feel that way (discriminated)," one woman said, "everyday there's something. You learn to live with it. The entire campus is geared toward whites — like the trend of discussions. There's an absence of the black viewpoint. If you do speak out, you're put on a pedestal. You're taken as a spokesperson for your race, not as an individual."

A junior journalism major cited examples of white males letting doors swing back in her face after holding them for white females, cars letting whites cross in crosswalks, but "actually speeding up" when blacks tried to cross.

A freshman biology and engineering major summed up subtle discrimination this way: "Perhaps it's my oversensitivity that I think certain things are done to me. But discrimination can work in many different ways. Some people go out of their way to be cordial. I get the impression it's foreign for them to do that. I'd prefer it if they'd just be natural."

Nine of the 10 women said they belonged to the Black Student Movement. "The BSM fulfills so many of my needs," was a frequent comment. Many expressed concern about the negative image they felt the BSM has on campus.

Several of the women had considered joining the Association of Women Students, but said they did not have time to belong to both the BSM and AWS.

